







# AN APPEAL TO PROFESSED BELIEVERS IN CHRIST.

Men and brethren, allow me to ask you a serious question. Is it not necessary for the furtherance of the cause of God, that one uniform doctrine should be preached throughout the world? Read 1st Cor. i. 10.

Seeing that the Romish, like the Jewish Church, has long since degenerated, why does she not alter her course? But if she still refuse to return to God, let not other professing christian denominations follow her example, but unite by agreeing to preach the truth as it is in Jesus, whether men will hear, or whether they will forbear, instead of preaching so many different doctrines, merely to please men, instead of serving God.

Is not the doctrine of God clearly set forth in the Scriptures of truth? The Apostle Paul declared for the guidance of preachers: "There is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time."—1st Tim. ii. 5, 6.

Now, if there is but one living and true God, and but one mediator between him and sinners, who gave himself a ransom for all that can or ever will be saved, to be testified in due time. What is the use of telling poor deluded souls, either, that they can save themselves by the works of the law, forms, ceremonies, or other means than by the mediator. Or that they are already saved by him, although strangers both to themselves and him. Never having been convinced of their spiritual bondage to sin and Satan, and experienced deliverance through him who paid their ransom price, which is meant by being testified in due time, when calling proves election sure. For proof read John viii. 31, 32.

On the strength of this, Paul declared of Jesus to the Hebrews: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith: Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (Take particular notice of that and what follows.) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. viii. 6 to 10.

By this we are to understand, that any thing short of final regeneration does not prepare the soul for eternity. "And for this cause, he (Jesus) is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called (by grace) might receive the promise of eternal inheritance."—Heb. ix. 15. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. ii. 8.

Having treated more fully on the different points of doctrine in the following chapters, etc., I shall not enlarge here, but wish you grace to guide you in deciding for yourself, while I remain yours sincerely in the Lord.

FREDERICK HASTED.

A COPY OF A LETTER,  
WRITTEN TO  
The President of the United States,  
ON  
**SLAVE EMANCIPATION.**

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INDIANA HOUSE, INDIANAPOLIS, IND., Dec. 2, 1854.

*To His Excellency, Franklin Pierce, President of the United States of North America.*

May it please your Excellency :

I beg leave to inform your Excellency, that last evening after supper, the landlord of the house where I am boarding put the following question to me :

“How long time would it take to emancipate the slaves at the South, if every man in the United States was to pay a dollar a year towards purchasing their freedom ?”

I told him I did not know, but supposed it would not take long, if their owners would agree to emancipate them on reasonable terms; for I considered none would object to pay that sum, and many would willingly pay much more.

I being a total stranger to him, only having arrived that evening, our conversation dropped here; I arose from the table and went out, and thought no more about it, until to-day, when being alone and ruminating on different subjects, this subject came more powerfully to my mind.

And I hope your Excellency will not take offence if I suggest a few points for your serious consideration. But before I commence, I wish to make you acquainted with my peculiar situation. I am an Englishman; have been traveling more than ten years through portions of the free and slave states, say eleven free and four slave, circulating religious pamphlets among the people.

I have no vote, I belong to no political party, do not meddle with politics, seldom talk about slavery, and am no sectarian in religious matters, but seek the temporal and spiritual good of mankind generally; am a well-wisher to all the people of the United States in particular, and would willingly make some sacrifice to preserve the Union, secure its peace and prosperity, and promote harmony and good will among its people.

And now I ask your Excellency, whose duty it is to seek the general welfare of the whole Union, if something cannot be done to benefit the slave, and allay forever the bad feeling that now exists between the North and South on the subject of slavery ?

I am not at all acquainted with either the number of slaves or their value, or whether the slave-holders are willing to emancipate them at a fair price, and dispense with slave labor. Your Excellency has doubtless a better chance to ascertain this than any other man, and if you can bring about a measure of this description, or cause it to be done, you will gather laurels to yourself and administration, which none can pluck from you, for it will produce universal satisfaction, not only throughout the Union, but the whole world.

It would effectually remove the bone of contention between the Free and Slave States, be a death blow to the African slave trade, do away with the Fugitive Slave law, prevent kidnapping, and cement firmly together the whole American Union.

And as I am desirous that you should obtain this glorious result, I beg to offer you a few hints. First, consult the slave owners, and desire them to meet the wishes of the people of the free states, and the friends of humanity in the slave states, by manifesting a willingness to free their slaves for a reasonable sum of money, on condition that those slaves who are willing to work for their present owners, or other persons in the State, at fair wages, should remain in the states where they now are; and those who are not willing to remain and work for wages, as free laborers in those states, but would prefer settling in Liberia, let them be sent there; and all who would wish to leave those states, and yet remain in the Union and undertake farming, or other business on their own account, let them be all settled in a state by themselves, this state to be taken out of, or located in Texas, New Mexico, or some portion of the public domain in the South, where the climate would suit them, and the land produce the articles they have been accustomed to cultivate, that their labors may be turned to good account for themselves, and mankind at large.

Probably it would be advisable to organize a company to take charge of them and manage their affairs for a few years, to see that they were supplied with the necessaries of life, and all needful tools and implements, until they were able to take care of themselves in this new state. This company could advise them what to raise, and when raised and ready for market, dispose of it for them to the best advantage, and apply the proceeds to the general benefit of the settlers.

Or, if it should seem more advisable for the general government to take this charge upon itself, and appoint officers over them for this purpose, let it be done so, according to the wisdom of your Excellency, and the general Congress.

In either case, it would doubtless be good to establish the general laws of the United States in their territory, and if any should transgress those laws and be convicted of heinous crimes, (in order to deter others,) I would suggest that they be sent out of the country, and turned adrift somewhere among the uncivilized tribes in Africa, and possibly they may repent of their errors and become useful in civilizing some of the native tribes.

But in order that the South may not be deprived of their slave labor too suddenly, let time be allowed for the departure of the slaves, say one, two or three years; only secure the bargain for their departure, at the end of the time agreed upon.

And when the thing is so far accomplished, I hope the friends of the slaves everywhere, will encourage them to work faithfully for their owners during the time they may have to serve, instead of encouraging them to run

away, be idle or disobedient. And during this time, the owners can make their selection and bargain with those of their slaves who will be willing to remain and work for them. And on the other hand, provision may be made for those who wish to go to Liberia, and for those who wish to settle on land, or embark in some trade in a state by themselves.

And I for one, am ready at any time, to give at least ten dollars towards purchasing their freedom, and ten dollars towards settling them on land, or sending to Liberia, according to their own choice.

In short, I will deposit in some bank, or savings institution, at once, twenty dollars, that both principal and interest may be forthcoming when needed. For I am in earnest, and humbly hope the proposition will meet the wishes of your Excellency, obtain your approval, and secure action on your part, and in the end prove satisfactory to all concerned.

While I remain, with all due deference, your Excellency's most obedient humble servant.

FREDERICK HASTED.

P. S.—I beg also to assure your Excellency, that as I wish you to have all the credit of the whole work, if accomplished, I shall say nothing to any person about this letter, until I have waited at least two months to see if you make any move in the matter; and if nothing be said or done by that time, I shall consider myself at liberty to try and move some one else to step forward. But if you move, I say nothing.

F. H.

Fourteen days after mailing the letter to the President, I deposited the twenty dollars, which has been at interest up to the present time, and I intend it should still remain.

I said nothing about the letter for nine months; I then had three thousand copies printed, these I circulated in different States and sent one to Mr. Buchanan, before he took office.

But as nearly five years has passed, and neither of the Presidents have done anything toward doing away with the system of slavery, but much to extend and perpetuate it, I feel it my duty as a Christian and a friend to the Union, not only to re-publish the letter, but also to write a little more for the people to consider, and in so doing, I shall first call their attention to what other countries have done :

Probably the old States now free, set the example to other nations first; be that as it may, the British Government emancipated the slaves in their West India possessions, many years ago, and some of the Islands have improved wonderfully under the new order of things.

Russia has, or is about to emancipate her serfs, and try the effect of freedom and free labor. France has very lately expended much blood and treasure in endeavoring to free the Italians.

The Dutch Government have passed or obtained the passage of an act for the emancipation of the slaves in their American possessions, comprising a portion of Gulana, South America, and several small West India Islands, containing some 55,000 slaves, who were to be freed in one year after the publication of the law; the government making a fixed compensation for them, but much less than the market rates. The highest price being 280 dollars for those between the age of 25 and 35, and the aged and children at a much lower rate.

The slaves to be transferred to the charge of the government, acting by special agents. They are to re-pay the sums advanced for their freedom, and those who have the means may free themselves at once, others are to re-pay the government in annual instalments. The freed slaves are also to pay annual assessment for the means of education for their children, and

religious instruction for themselves, and the support of the poor. The slaves are to be hired out by the government agents to the planters, the agents having a general control of the slaves while they are in the transition to freedom. If the planters do not choose to employ them, they are to be settled in colonies on the government lands, under the direction of the agents.

This appears to be a good plan and calculated to make them work well, because, if they do not work to earn money, they cannot obtain their freedom.

I will now ask imploringly, Will not the Congress of the United States at its next session take up the subject seriously, and pass an act similar to that of the Dutch Government?

This would not only do away with the system of slavery, but effectually preserve the Union in peace, promote harmony and brotherly kindness among its white citizens, stimulate trade and commerce, and prevent the unprofitable expenditure of money, and sacrifice of life, which is now needed to look out for slave vessels and maintain slavery at home as a domestic institution, without taking into the account the proud position the nation would then occupy in the eyes of all other nations.

This is not all; only see how easy it would be to select a President and Vice President, you could always have the best men, because it would be of no consequence whether they were born north or south, or in what section of the country they lived. Sectional differences would be done away, and you could choose the best men for the whole country.

Under these circumstances, if the government wished to purchase a portion of Central America, as a home for the surplus colored population, it could be done with little opposition, and even Cuba would not be objected to, because not only the free state men, but the whole world would be convinced that "Liberty not in name, but in reality" was to be the order of the day. And the happiness, prosperity, and well-being of mankind generally was to be sought.

I suppose the government could raise the means to purchase the slaves and territory for them, and Cuba also, if needful, by issuing United States stock, or some thing of that kind.

But if it should be necessary to raise the money at once, or a portion of it by voluntary subscription to aid the government, I am willing to increase my subscription to fifty or one hundred dollars, instead of twenty, as proposed in the foregoing letter. And I have no doubt but there are many benevolent persons who would subscribe from 500 to 20,000 dollars each, if the system of slavery could be done away in this or a similar way.

Should any of the people in the free states, (where the labor of the colored man is not required,) be fearful of their flocking there to deprive them of their labor, &c., I would say to them you can easily prevent that, by passing State laws to keep them out of the state. So you have no need to oppose their liberation on that account. There is plenty of room, and plenty of work for them in the states where they now are and south of it, and I suppose it will suit them much better than coming north; in fact I have no doubt but many who are now at the North and in Canada would be glad to return to the south, from whence they came, and make useful citizens, if slavery was done away, and they could enjoy liberty there.

Hoping sincerely that such an event might come to pass, I remain the country's well-wisher.

FREDERICK HASTED.

COHOES, N. Y., September 12th, 1859.

# COPY OF A LETTER

WRITTEN FROM BUFFALO, STATE OF N. Y., DECEMBER 21ST, 1860.

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*To the Honorable Abraham Lincoln, President elect, of the United States of North America.*

DEAR SIR:—After mailing to you some pamphlets, &c., &c., on the 19th inst., I returned home and read in a newspaper that it was rumored at Washington that you and Mr. Hamlin were to be assassinated, but the report was not credited. Should this rumor prove to be true, it is probably only a scheme of the enemy to try and deter you from appearing to be inaugurated.

Therefore do not heed it, for you are aware of the dangers, difficulties and severe trials David had to pass through and surmount before he ascended the throne of Israel. And on the strength of his experience he exhorts the people of God, saying, “Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.” Psa. xxxvii. 3, 4, 5.

God having decided to remove Saul from being King over Israel, he commanded Samuel to go and anoint one of Jesse’s sons, whom he would name unto him, and he selected David, and who could disannul it? or frustrate God’s design? Saul and his servants strove hard, but could not prevail. Now, Saul had not done anything which appeared very evil in the sight of men, but he had disobeyed God’s command, and that was the cause of his removal.

And has not the head of this nation, and those about him, done many things which appear evil in the sight of men? as well as disobeying God’s command, where he saith, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Matt. vii. 12.

If God has now decided to remove those from authority who despise him, and disobey his commands, who is to disannul it? Are the ungodly always to rule? Hear the answer. “The prosperity of fools shall destroy them: but whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” Prov. i. 32, 33.

You have been chosen by the people to rule over them, and in all probability by God’s appointment, consequently he will require you to do His pleasure, and not the pleasure of wicked men. You know why the world hated Christ? It was because he testified of it that the works thereof are evil. See John vii. 7.

Of course you will not have the power David had. Your power will be limited. You will have to execute the laws enacted by Congress. If they enact unrighteous, grievous or oppressive laws, God will hold them responsible. For it is written. “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God? Micah. vi. 8. And not seek to favor the gain of oppression, and lose their own soul.

Hence the important question put by the great master of assemblies. “What is a man profited if he shall gain the whole world, and lose his own soul?” Matt. xvi. 26.

Why then should the unrighteous gains of slave-trading and slaveholding, influence the minds of men to such an extent as to induce them to try to deter an honorable man from doing his duty toward both God and man? Are they fully bent on their own, or the country's destruction, if they can accomplish it? Are the same dark and crimson crimes which were perpetrated in Kansas, to be performed over again at the city of Washington? If so, is it not high time the system of slavery was done away? Therefore, as the cause is God's, stand up boldly in defence of truth and righteousness; facing danger like a Christian trusting in the Lord, who is able to deliver you out of the hand of evil doers.

Nevertheless, in order to show us it is not good to flinch, He proclaimed: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. xvi. 25. "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." Luke xii. 4, 5.

Therefore, may the Lord be pleased to enable you fearlessly to undertake, and faithfully to perform your duty both to God and man, as a true Christian ought to do.

And I consider it the bounden duty of every true Christian, every true patriot, and every well-wisher to the country to endeavor to strengthen your hands in the Lord, who hath declared: "The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom; I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me: and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold: and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures." Prov. viii. 13 to 21.

Thus, you see, those that are influenced by God, rules righteously, not wickedly. He will not own such as decree unrighteous decrees, because they are influenced by the enemy of God and man. Therefore he saith: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Isaiah x. 1, 2.

See also how applicable the following portion of scripture is to the present state of affairs in the country, in view of the imbecility of its late rulers. "And I will give children (for explanation read Matt. xiii. 38, 39,) to be their princes, and babes (see Heb. v. 12, 13, 14,) shall rule over them. And the people shall be oppressed every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand. In that day shall he swear, saying, I will not be an healer, for in my house is neither bread nor clothing, make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isaiah iii. 4 to 8.

President Buchanan, and others speak of the prosperity of the country under the present order of things. But what are its effects? It tends only to make men forget God. As it is written, "In prosperity they forgot me, but in their trouble they will seek me early." May they not expect trouble then, if they continue their present evil course?

Hear what God saith to rebellious sinners. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: But ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall ye call upon me, but I will not answer: they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs i. 24 to 31.

Under present circumstances would it not be well for the slaveholders to reflect, and consider their perilous position in the sight of God? And like the people of Nineveh, repent and turn to God, by giving up the system of slavery for a stipulated sum of money, and avert the vengeance of Heaven?

The father of his country, and the framers of the Constitution, hopefully looked to the gradual, but final extinction of slavery in this land of freedom. And their hope has been realized, so far as the Northern people are concerned. But the Southern people, or a portion of them, are yet obstinate and rebellious against the Lord, and instead of extinguishing it, they have increased the evil to such an alarming extent, that it has divided the churches as well as the public; and they are now wickedly seeking to divide the country, in order perpetually to pursue their sinful and wicked course.

All the morning, and a fifth part of the afternoon of the nineteenth century they have spent in this dark benighted condition. When will they learn wisdom, and seek to be enlightened with the light of the living. Oh, that the sun of righteousness may arise and shine upon them with healing underneath his beams, and scatter those clouds of darkness, wickedness and woe, that the true light may shine among them more and more unto the perfect day.

Why are they so anxious to retain and cherish slavery? are its fruits of such vast importance, and so difficult to raise that they cannot be obtained without upholding slavery? I believe the principal productions of slave labor, are cotton, sugar, rice, hemp and tobacco.

Can not these things be raised by free colored persons, as well as slaves? Even supposing it should cost the planters a little more to hire free colored persons than to keep slaves, could they not charge a little higher price for their productions? And would it not be much better and more Christian-like for the consumers both at home and abroad to pay a little more for those commodities than to have the crimes accompanying the slave system charged to their account by the Almighty?

According to human law, is not the receiver considered nearly or quite as bad as the thief? on the supposition, that if there were no receivers, there would be no thieves. And will not God view things in a similar light? And if the consumers to a certain extent are responsible to God for the sins of slavery, are they not deeply interested in the removal of the system?

Why then do not the people offer to compensate the slave owners, if they will do away with the system. And if they will not consent to do away with it on condition of being paid a reasonable compensation, then let the friends of freedom throughout the world make up their minds and agree not to purchase or use anything raised by slave labor. And then the slave owners would soon be glad to come to terms, or get into trouble among themselves.

But I hope they will seriously consider their ways and act wisely. And may the Lord bless them and make his face to shine upon them, that glory, praise and honor may redound unto his most holy name, for the same, through time and all eternity. While I remain thine to serve, in all simplicity and sincerity, as the country's well-wisher.

FREDERICK HASTED.

P. S. I believe the United States is now the last country in the world to proclaim liberty to the captive, excepting Cuba, where I presume it is kept up principally to supply the Southern States with slaves.

But it appears the time for it to be done away by Congress, has arrived ; and I hope the friends of freedom, the friends of Christ and his religion, and the advocates of the rights of man, will exert themselves to the utmost of their ability in endeavoring to obtain the liberation of the slaves by means of a reasonable compensation, which appears to be the only equitable way of getting rid of the evil.

If your friends and the friends of freedom rally now and obtain it, it will not only save you and your cabinet a great deal of trouble, ill feeling and inconvenience, but it will be accomplishing a great and good work for the whole country.

Therefore, as this appears to me to be the time for action, I consider the people have as much to do with what I have written as yourself. Consequently I have taken the liberty to write off a copy to send to Mr. Greeley, to see if he would like to give it a place in his widely circulated and valuable paper. F. H.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., FEB. 4, 1861.

*To the Hon. Horace Greeley.*

SIR :—Will you have the kindness to give the following a place in your widely circulated and valuable paper ?

If I understand right, the whole of the United States have adopted "Liberty" for their national emblem. How is it then that the people of the Southern States are so strongly attached to bondage ? Is it not because they are the children of the bond-woman themselves, instead of being children of the free-woman ? We are informed, that Abraham had two sons, the one by a bond-maid and the other by a free-woman. But he who was of the bond-woman was born after the flesh, but he of the free-woman was by promise ; which things are an allegory : for these are the two covenants. Gal. iv, 22, 23, 24.

By this the Apostle shows the difference between the natural and spiritual seed of Abraham, which is of vast importance to the soul. But on that point I am not now going to treat. But as respects natural things I am going to compare Washington with Abraham.

You are aware, that neither of these great men were kings. Yet they are called fathers, and they exerted, and still do exert more influence over mankind than many kings. God made promise to Abraham that he would make him a father of many nations. And although Washington had no natural children, yet he is called the father of his country.

Now, if you take notice, Washington espoused "Liberty," but he spent considerable time in gaining her. But in the interim he had, as it were, children by the bond-maid. For not only did slavery exist in the land, but the whole people considered themselves in bondage to Great Britain.

Consequently, like Ishmael, they were the children of the bond-woman (or "Liberty's servant,) and his first-born, and helped him subdue the land. Yet they were not the true heirs, being children of the bond-woman, instead of the free-woman.

But when, through a kind Providence, Washington was enabled to establish freedom in the land, "Liberty," or the free-woman also bare children to Washington, and these (like Isaac) are the true heirs to whom the inheritance of freedom rightfully belongs, because they embrace the faith and carry out the principles of Washington.

As the Apostle spake of Abraham and his seed, saying, "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: "In thee shall all the nations of the earth be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii. 7, 8, 9.

Thus, you see, as the spiritual seed of Abraham, which are born to him of the free-woman, (for explanation read Gal. iv. 26) are required to tread in his steps. So the true seed of Washington, which are born to him of "Liberty," or the free-woman, are required to tread in his steps, and act as becometh the children of a great man, endeavoring to carry out great principles.

For as God promised to make Abraham a father of many nations, declaring that in him and in his seed should all the nations of the earth be blessed, in a spiritual sense; so it appears to be the intention of the Almighty to bless all nations in Washington and his seed by the free-woman, in a temporal sense. For not only has the great achievements of Washington had a beneficial effect on the nations of Europe, but his wise and virtuous conduct, unselfish and noble aims for the public good, have gained for him the admiration of the world. And men of great minds and generous principles strive to imitate him as far as circumstances will allow them.

Yet, not in this respect alone, are the nations blessed in Washington. But through him, as an instrument in the hand of God, a great extent of rich and fertile land was opened for settlement. To which the poor, industrious and oppressed of all nations might flock. To seek a home, enjoy peace and obtain a competency agreeable to the provisions of the Constitution.

But the children of the bond-woman who inhabit the Southern States, do not tread in the steps of their illustrious father. For they not only exclude freedom from the States where they dwell, but seek to contract its area, endeavoring to grasp free soil to pollute it, by planting slavery thereon.

What would Garibaldi think of the Neapolitans, if, after he had risked his life so often to free them from the yoke of a tyrant, the people of Sicily were to introduce negroes from Africa and establish slavery over the whole Island, and thus set up a host of petty tyrants? Would he not be ready to wish he had never done any thing for a people so utterly unworthy of freedom?

And does not the slaveholders at the South stand in a similar position with Washington? Are they not endeavoring to spread slavery to the utmost of their ability? And boasting of the mischief they will do, if they cannot have their way? By endeavoring to pull down, break to pieces and destroy what Washington labored so hard and so diligently to build up, establish, and maintain? Ought they not to feel ashamed in the eyes of the world? Or are they become so brutish in their knowledge that they have no sense of shame, or of right and wrong? They seem to be acting like cattle breaking into a fruitful enclosure, destroying ten times more than they need to consume.

What is slavery, in comparison with the Union? Oh, that they were wise, that they would forsake their evil course, adopt the principles of Washington, and endeavor to carry out his plans by extending the area of freedom, instead of encroaching on freedom's soil, endeavoring to run away with "Liberty," (whom the free sons of Washington have espoused) to pollute her, by making a prostitute or an adulteress of her.

To filch her fortune and her fame,  
To fix a blot upon her name,  
And leave her broken hearted.

Is not this enough to arouse the wrath of her sons, who are jealous of her honor and her integrity? Is it not easy to see who is in the right, and who is in the wrong? Jesus declared, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit." Matt. vii. 16, 17.

On the strength of this the Apostle asks this important question: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16.

Now, are the people of the slaveholding States serving God or Mammon? Are their fruits good, or are they evil? Several of the States have departed from the Union, as sinners depart from God. And I suppose you are aware that those who do well, are not required by God to turn toward those who do evil. But he requires those who do evil, to turn from their wickedness, toward those who do well.

Therefore, it is written, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:" Isaiah xxx. 15. Consequently, God saith to his servant, "Let them return unto you; but return not thou unto them." Jeremiah xv. 19.

Have the rebellious States any need be told which is to their interest, to return as they ought to do, or keep away and go on sinning as they ought not to do?

I would most seriously exhort them in the language of scripture, "To consider their ways," and return to God, and the Union, and may the Lord bless them, and cause his face to shine upon them, until he hath enlightened the whole South.

While I remain, in all simplicity, a well-wisher to the whole country,

FREDERICK HASTED.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., APRIL 23D, 1861.

*To the Hon. Jefferson Davis, Montgomery, State of Alabama.*

SIR:—About a year ago, I sent to you at Washington, D. C., some of my pamphlets, hoping you would have seen the propriety of endeavoring to do away with the system of slavery on some equitable plan. Whether you received them, or not, I do not know, but seeing by the newspapers you are now pursuing a widely different course, I feel desirous of holding a little serious conversation with you on the awful state of affairs you have already produced, and are still producing. For your attack on the national flag in the bombardment of Fort Sumter, has united the people of the free States against you to such an extent, that it will now be difficult to appease their indignation. Nevertheless there is, I think, one way open yet; and hoping you are not a stranger to some sober second thoughts, and that you might yet allow yourself to be guided by good counsel, I take the liberty of asking you the following questions:

*First*, Have you duly considered the great evils you are about to bring upon yourself, your friends, and the whole American people? *Second*, Is the slave system of more value, and of greater importance, than the lives of thousands, and probably millions of white people? *Third*, Would it not be wiser and more noble to display true patriotism, as every true Christian ought to do, and use your influence with the slave owners in advising them to do away with the slave system, provided the people through the Government and Congress would pay them a certain sum of money, as compensation for freeing their slaves?

Acting on this principle, they would be remunerated to a reasonable extent, and not lose the labor of their colored people, because when freed they could hire as many as they needed to work for them, as laborers are hired in the free States.

Moreover this would make room for the employment of your already free colored population, which now appears to be considered a nuisance among you. Thus everything might be made to run smoothly throughout the whole country.

Only consider the blood shed, the money expended, the property lost, belonging to individuals and corporate companies as well as the Government, through being carried off, burned, and otherwise destroyed in Texas and elsewhere already. And how much more none can tell if you continue your present course; beside demoralizing the people, destroying their peace, prosperity and comfort, setting brother against brother, as if to see which can do the other the most mischief. And what for? Merely to uphold, perpetuate and extend slavery, when you are aware all the civilized world are opposed to the system. And I hope you are not so blind as to suppose God will not hold you and others responsible for the evils springing out of it. If you wish information on this point, read Psalm l. 16 to 22.

But if you repent, and bring forth fruits meet for repentance by giving up your idols, he has promised forgiveness. Therefore, by doing away with slavery you may not only avert the judgments of God against your country, but again have an opportunity of enjoying the same privileges as other citizens, besides having the honor of restoring the Union to a permanent peace and social intercourse which nothing can then interrupt, and thereby obtain the esteem and good will of all truly Christian people.

I beg to inform you that I am an Englishman, and a British subject, and consequently a disinterested intercessor. I have been within the Union more than seventeen years, and have traveled over a portion of all the States north of North Carolina, Tennessee and Arkansas, excepting Minnesota, (being twenty States,) circulating religious poetry and pamphlets among the people; and I dread to contemplate the awful scenes likely to attend an intestine war, particularly in the South, seeing she is composed of such combustible materials. For I love the American people, and hope the Union may yet be preserved to the end of time. And in order to assist a little in restoring it to peace and prosperity, I would very willingly subscribe one hundred dollars toward purchasing the freedom of the slaves, and should feel much pleasure in having the opportunity afforded me.

And can your love of the Union, being an American, be less than mine, who am a foreigner? I hope you will seriously consider these things and act in a right and Christian spirit. And should you feel disposed to drop me a few lines, stating that you will try to bring this about, I should be happy to exert my humble influence with the people of the North, in endeavoring to settle the controversy in such a friendly manner. For it is written, "Blessed are the peacemakers: for they shall be called the children of God." Matt. v. 9. And I suppose you are aware that God is pleased, at times, to make use of weak and humble instruments to bring about and accomplish his great designs.

Hoping you will kindly accept my humble suggestions, I remain yours sincerely  
in the Lord.

FREDERICK HASTED.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., APRIL 27TH, 1861,

*To Hon. Horace Greeley, editor in chief of the New York Tribune.*

MR. EDITOR:—*Sir*, I beg to inform you, that directly after breakfast this morning, a passage of scripture came powerfully to my mind, which, during the present excited state of the public mind appears not to have been noticed.

God declared by the prophet, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isaiah xliii. 6.

Now, as God speaks to the heart and conscience of man, both in his written word and by his Spirit, we may easily perceive how it has operated in time past, and how it should continue to operate throughout time, in a temporal as well as in a spiritual point of view. For the northern people on this Continent have given up the system of slavery long since. And the northern Autocrat of all the Russias, and his people, have and are giving up the system of serfdom. Is it not now high time for the South to hearken? and not keep back: by withholding freedom, and fighting to maintain slavery? Do not the southern people profess to be Christians? and declare they are contending for a good cause? even the cause of God and liberty? If this were true, would they not prove it by their works? for Jesus informed his followers how they might know who are true Christians, saying: "Ye shall know them by their fruits. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 16, 21, 22, 23; read also Isaiah lviii. 1 to 7;

2d Thess. ii. 1 to 12. And the Apostle spake of some, saying: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate." Titus i. 16; read also Jeremiah xvii. 9, 10, 11.

Therefore in order to give them an opportunity to examine themselves so as to be enabled to ascertain correctly whether they are really serving God, or opposing him in the work of civilization and christianization, I entreat you kindly to condescend to publish this in your widely circulated and valuable paper, and oblige yours sincerely,

FREDERICK HASTED.

### TO THE READER.

In the Report of the Secretary of War, dated December 1st, 1861, I saw it stated that the slave property of the States in rebellion has been variously estimated at the value of from Seven to Ten Hundred Millions of Dollars.

And I expect it will cost the Union people that amount, or more, to put down the rebellion, replace property destroyed, and repair property injured; to say nothing of the sacrifice of life, and derangement of business and commerce.

And to the rebels the loss will be greater, beside causing the inhabitants of the slave States to endure much privation, perplexity, distress, sickness and suffering, entailing upon them diseases of various kinds, and death in different shapes and forms, through the pride, obstinacy, and ambition of evil designing men.

It is really horrible for those at a distance only to read the accounts, and what must it be to those who are under its baneful influence, and sensibly feel its sad and ruinous effects?

Why will men be so obstinate and rebellious against the Lord, and rush on headlong to destruction like Pharaoh? Is not his fate recorded? Why then tread in his steps? Are they determined to prove that God calls in vain, (at least to them,) saying: "consider your ways."

See how much better it would have been for all concerned if my suggestions had been accepted, acted on, and carried out, so as for the slaves to have been liberated for a reasonable compensation. That would have preserved the peace and prosperity of the whole country so that the nation would have scarcely felt the cost, saved much blood and treasure, furthered the cause of God and christian benevolence, exalted the nation in the eyes of the world, and have screened Mexico from foreign invasion.

Instead of which, this that is written cometh to pass. "Fools because of their transgressions, and because of their iniquities are afflicted. Because they rebelled against the words of God, and contemned the counsel of the Most High." Psalm. cvii. 11, 17. Read also Jeremiah i. 4 to 19. Because that shows that in all things pertaining to life and Godliness the servant of the Lord has to do with all nations, kindreds, people and tongues.

If you wish further information on this point, read Proverbs, xv. 1 to 10; Revelations, vii. 9. While I remain yours sincerely in the Lord,

FREDERICK HASTED.

It is now March 14th, 1862.

I will here introduce a beautiful piece of poetry, showing that while the Union sentinel is quietly performing his duty, a Southern assassin, disguised as a soldier, violates God's command "Thou shalt not lie in wait to shed blood."

### THE PICKET GUARD.

"All quiet along the Potomac," they say,  
"Except, now and then, a stray picket  
Is shot, as he walks on his beat to and fro,  
By a rifleman hid in the thicket.  
'Tis nothing—a private or two, now and then,  
Will not count in the news of the battle;  
Not an officer lost—only one of the men  
Moaning out, all alone, the death rattle."

\* \* \* \* \*

All quiet along the Potomac to-night,  
Where the soldiers lie peacefully dreaming;  
Their tents in the rays of the clear autumn moon,  
Or the light of the watch-fire are gleaming.  
A tremulous sigh, as the gentle night-wind  
Through the forest leaves softly is creeping;  
While stars up above, with their glittering eyes,  
Keep guard—for the army is sleeping.

There's only the sound of the lone sentry's tread,  
As he tramps from the rock to the fountain;  
And he thinks of the two in the low trundle bed,  
Far away in the cot on the mountain,  
His musket falls slack—his face, dark and grim,  
Grows gentle, with memories tender,

As he mutters a prayer for the children asleep—  
For their mother—may Heaven defend her!

The moon seems to shine just as brightly as then,—  
That night when the love, yet unspoken,  
Leaped up to her lips—when low-murmured vows  
Were pledged, to be ever unbroken.  
Then drawing his sleeve roughly over his eyes,  
He dashes off tears that are welling,  
And gather's his gun closer up to its place  
As if to keep down the heart-swelling.

He passes the fountain, the blasted pine tree,—  
The footstep is lagging and weary;  
Yet onward he goes, through the broad belt of light  
Toward the shade of the forest so dreary,  
Hark! was it the night-wind that rustled the leaves?  
Was it moonlight so wondrously flashing?  
It looked like a rifle—"Ha! Mary, good-bye!"  
And the life-blood is ebbing and plashing.

All quiet along the Potomac to-night!  
No sound save the rush of the river;  
While soft falls the dew on the face of the dead—  
The picket's off duty forever!

E. B.

## THIS IS THE SECOND EDITION OF A PAMPHLET

*Written on these Words :*

"Thus my heart was grieved, and I was pricked in my reigns. So foolish was I, and ignorant: I was as a beast before thee."—Psa. lxxiii. 21, 22.

As the words before us contain matter of great importance to the soul, I am desirous of obtaining your serious attention, while I endeavor to explain to you their meaning, and show to what particular circumstances they refer. For in them is presented to our view, not only a declaration of experimental religion, but also an acknowledgment from one in high station, of the gross ignorance of the human mind, respecting divine things.

And such being the sad condition of all mankind while in an unregenerated state, the great Apostle of us Gentiles gave us a caution, saying, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." 1st Cor. iii., 18—20. And the Prophet declares, "They are altogether brutish and foolish: the stock is a doctrine of vanities. Every man is brutish in his knowledge. Jere. x., 8—14.

But in order to rectify this, the Apostle exhorts those who are sensible of their want of wisdom, to ask of God, who giveth to all men liberally, and upbraideth not." James i, 5; iii., 17, 18. And in order to attract our attention to this subject, the following important question is asked in the sacred volume: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good: (mind what follows) and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name, hear ye the rod, and who hath appointed it? Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." Micah vi., 6—13.

And in order to show how God operates on the mind of man, he declares, "I have hewed them by the prophets: I have slain them by the words of my mouth. Hos. vi., 5. And the Apostle bears testimony, saying, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Heb. iv., 12.

Well then might the Psalmist exclaim, "Thus my heart was grieved, and I was pricked in my reigns." And how, or in what manner to address the all glorious Jehovah, or come before him in such a condition, he did not know, nor could he devise. Consequently, he further exclaimed, "So foolish was I, and ignorant: I was as a beast before thee."

It may appear somewhat strange to some persons, that such a man as David, to whom the Lord had extended favors so often, should feel thus. But we should bear in mind, that David did not always speak of himself; he often spoke of Christ in his own proper person, and also of his members, the mystical body of Christ.

Of Christ, himself, he spake thus: I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." *Psa. xvi., 8—10; Acts ii., 25—31.* And again, "He keepeth all his bones; not one of them is broken." *Psa. xxxiv. 20; see also John, xix., 32—37.*

Then he spake of his mystical body, saying, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. "*Psa. cxxxix, 15, 16, see also Eph. v. 30.* And again of both, saying, I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potcherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones, they look and stare upon me." *Psa. xxii., 14—17; Ezek. xxxvii., 1—14; Zech. xii., 10.*

Thus we may consider the text to refer more particularly to the members of Christ's mystical body, than to David. For when the light of life shines in upon the sinner's soul, making manifest the evils that dwell there, the soul feels itself amazingly lowered, before the glorious Majesty of Heaven even to the debased condition of the dumb brute, realizing in its own experience, all the words of the text. And if you have never felt yourself thus debased in your own estimation, you know nothing yet as you ought to know: (for proof read *1st Cor. iii., 18—19.*) Therefore, I would say to you most seriously, Go, view the publican in the temple, who, being sensible of his vile and polluted condition, could not so much as lift up his eyes to heaven, (much less make a long prayer,) but with holy indignation against himself, he smote upon his breast where all the evil lay, crying, God be merciful to me a sinner.

This prayer is neither beautiful nor lengthy; yet as it came from the heart, under a feeling sense of his extreme need of mercy, it was effectual, being in accordance with the will of God, who, more than a thousand years before, declared, "I will have mercy, and not sacrifice." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: (from this awful state and condition,) for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." *Joel ii., 32.*

And in order to encourage poor, debased, self-lost, perishing sinners, God kindly condescends to invite them, saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." *Psa. l., 15; Zech. xiii., 9.* But as there are other ways besides the lips in which the poor, sensibly sin-burdened soul calls upon God, I will endeavor to direct your attention to them. The Apostle, using similar language to that contained in the text, saith, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope

for that which we see not, then do we with patience wait for it. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God." Rom. viii. 24—27.

By this we are to understand, that although we have such a keen and abiding sense of our unworthiness, sinfulness and depravity, that we cannot so much as look up to, or address the Majesty of heaven with the mouth, yet the spirit of grace and supplication that is poured out upon us from on high, intercedes for that soul, by causing us to heave the painful sigh, and send forth the apparently hopeless, yet earnest and anxious desires of our soul, in mournful and plaintive accents to the throne of divine grace, for pardon, peace, reconciliation, and acceptance with God. As God hath said, "They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born." Jere. xxxi., 9, 18—20.

Therefore, it is written, "O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thine hand presseth me sore, there is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. (Read Isa. i., 6.) I am feeble and sore-broken. I have roared because of the disquietness of my heart. Lord, ail my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: (read Dent. xxviii., 65—67; xxxii., 36) as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin." Psal. xxxviii., 1—13, 16, 17, 18.

David having found the Lord precious to his soul, he encourageth others to seek in like manner, saying, "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psal. lxii. 8. And God saith, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 2; lvii, 15—19; Lev. xxvi., 40; Prov. xv., 13. And as He, which searcheth the heart, knoweth what is the mind of the spirit, He hath declared, "Before they call, I will answer, and while they are yet speaking, I will hear." Isa. lxi. 24. He also calls, saying, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." Prov. i., 23. That you may be enabled to worship the Lord in the beauty of holiness, and declare with the Apostle, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abun-

dantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii., 5—7.

Therefore saith Jesus, "The whole need not a physician, but those that are sick." "I am not come to call the righteous, but sinners to repentance." As it is written, "The Spirit of the Lord God is upon me: because the Lord hath annointed me to preach good tidings unto the meek; (not the whole and haughty) he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. (Read *Psa. cvii*, 8—14.) To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn. To appoint unto them that mourn in Zion; (mind what follows;) to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isa. lxi. 1—3; read also *Luke*, iv, 18—44.

"And John calling unto him two of his disciples, sent them to Jesus, saying: Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, and the lepers are cleaned, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me." *Luke vii*, 19—23.

Therefore, saith the Apostle, "Seeing we have this ministry, as we have obtained mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2d *Cor.*, iv., 1—2.

And when the Apostles commenced preaching at the day of Pentecost, we find them charging home to the consciences of the Jews, then and there assembled, the sin of crucifying the Saviour. And about three thousand of them being pricked in their heart, manifested the same sign of grief and ignorance, as is spoken of in the text. For it is written, "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles: Men and brethren, what shall we do? (The answer was) Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—*Acts*, ii., 37, 38.

This circumstance you see corroborated in part the testimony of the aged Simeon, who said unto Mary, the mother of our Lord, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed." *Luke* ii., 34, 35.

Now, if his own mother was not to escape experiencing the painful operation of this piercing sword, penetrating her soul, how shall we escape? Particularly, when the blessed Redeemer himself cautioned mankind, saying, "Think not that I am come to send peace on earth; I came not to send peace but a sword. *Matt. x.*, 34. And John bears witness saying, "And out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." *Rev. i*, 16—17.

And this sword of the spirit must be wielded by the champions and defenders of truth in all ages, against all ungodliness, and unrighteousness. To execute judgment and justice, and convince ungodly sinners of their ungodly deeds, and of their hard speeches against the Lord, and against his Christ, till his foes be made his footstool. "For they are a nation void of counsel, neither is there any understanding in them, O, that they were wise, that they understood this, that they would consider their latter end!" *Deut. xxxii.*, 28—29; read also *John*, xvi., 8: *Jude* 15, 16 verses.

May the Lord be pleased first to cause you to pass under the rod, then bring you into the bond of the covenant, make his face to shine upon you, and fill you with joy and peace in believing, that you may be enabled to serve him in sincerity and godly simplicity all your days. While I remain thine to serve faithfully in the Lord.

September 19th, 1859.

FREDERICK HASTED.

# COPY OF A LETTER

WRITTEN FROM BUFFALO, STATE OF NEW YORK, JULY 23, 1862.

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*To His Excellency, ABRAHAM LINCOLN, President of the United States of North America :*

MAY IT PLEASE YOUR EXCELLENCY :—I beg leave to inform your Excellency, that a few days ago, while I was stitching covers on some of my pamphlets, to send to Indiana, hoping the people would read them attentively—study them seriously, and thereby obtain the blessing of the Almighty thereon, I thought of the manifold evils Jefferson Davis and the cause he is fighting for, has brought upon the whole nation.

By which, both him and it, are proved to be a great curse in the sight of God and man. My mind being intent on the subject, my thoughts became engaged in tracing the sacred records of divine truth, to see if I could discover anything at all similar, and I stopped with the record of Benhadad, king of Syria, and Ahab, king of Israel, both bad men.

Nevertheless, as Ahab ruled over Israel, God was pleased to declare what he would do, in order that Israel should not be overcome by their enemies,—it being all one with him to save by many or by few.

Now, before Jefferson Davis left Congress and Washington City, he called the Union of States the accursed Union. But said he, Let us have peace, while war was brewing in his heart. Unless he could obtain all his desires by threats, like Benhadad. As it is written, “And Benhadad, the king of Syria, gathered all his host together; and there were thirty and two kings with him, and horses, and chariots; and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab, king of Israel, into the city, and said unto him, Thus saith Benhadad.

“Thy silver and thy gold is mine; thy wives also, and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O King, according to thy saying, I am thine, and all that I have.

And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the house of thy servants; and it shall be, (mind what follows,) that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

Then the king of Israel called all the elders of the land and said, Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

And all the elders and all the people said unto him, Hearken not unto him, nor consent.

Wherefore he said unto the messengers of Benhadad, Tell my lord the King, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again.

And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

And Ahab said, by whom? and he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then said he, Who shall order the battle? and he answered, Thou.

Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, even all the children of Israel, being seven thousand.

And they went out at noon, but Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

So these young men of the princes of the provinces came out of the city, and the army that followed them. And they slew every one his man; and the Syrians fled; and Israel pursued them; and Benhadad the king escaped on an horse, with the horsemen.

And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Syria will come up against thee.

And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Apheh to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

And they pitched one over against the other seven days. And so it was, that on the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Apheh, into the city: and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber. And his servants said unto him, behold now we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee let me live. And he said, is he yet alive? he is my brother.

Now the men did dilligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him, and he caused him to come up into the chariot.

And Benhadad said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbor in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

Then said he unto him, Because thou hast not obeyed the voice of the Lord, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him and slew him.

Then he found another man, and said, smite me, I pray thee. And the man smote him, so that in smiting he wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king, and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man; if by any means he be missing, then shall thy life be for his life. And, as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be: thyself hast decided it.

And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I have appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." 1st Kings xx. 1 to 42.

Now, as you are well acquainted with much of the evil that Jefferson Davis and others have inflicted upon this nation in support of slavery; should God be pleased to appoint him, them and it, to utter destruction, take heed that you fall not into the same snare as Ahab, by sparing the accursed system, and calling the vile being or beings brother or brethren, who have wantonly caused the destruction of so much life and property.

For it is written, "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death. They that are of a froward heart are an abomination to the Lord: but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished. Pro. xi. 19, 20, 21. And again, "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. Pro. xvi. 5.

Then, how shall these proud and hard hearted men be able to stand against the indignation of the Almighty? They have been acting all along worse than common thieves, robbers and murderers. Because they only take a portion of a man's property; but these take all, and himself to boot, starve his family, or drive them from their homes.

If common plunderers, robbers and murderers, kill one person, they seldom kill a whole family, excepting to screen themselves from detection. Whereas, these vile rebels afflict, torture or kill whole families, whole neighborhoods, and whole communities, merely for sport, or to satisfy their wicked inclinations and devilish propensities, burning and destroying at the same time. They have thrust some into prison for no crime, and forced others into the rebel ranks, to be shot down by their friends, or die of disease and famine.

Thus many inoffensive union people, who are lovers of their country, and have forfeited nothing to the government through bad conduct, have been deprived of everything that is near and dear to them, by fiends in human shape. Yet, up to the present time, many of these fiends, who have forfeited everything to the government for their bad conduct, are still at large, bidding defiance to justice like great villains, and rejoicing in their evil course.

Is it not now time for a turn about? or shall the wicked go unpunished? Should not these abominable rebels, who have forfeited everything to the government, now be deprived of their goods, chattels and estates, or even life itself, as fast as justice or the authority of the government can reach them? I pause for your decision, while I remain with all due respect, your Excellency's most obedient, humble servant.

FREDERICK HASTED.

I consider His Excellency gave a very effective answer to the foregoing in his Proclamation of Emancipation, on the 22d of September, declaring that the slaves should be free, in all the States and parts of States, that should be in rebellion against the Government of the United States, on or after the 1st day of January, 1863. In view of this, a friend in Kentucky, fearing he might be induced to reverse this decree, addressed the following lines to

## ABRAHAM LINCOLN.

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JANUARY FIRST, EIGHTEEN HUNDRED AND SIXTY-THREE.

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Stand like an anvil, when 'tis beaten  
 With the full vigor of the smith's right arm !  
 Stand like the noble oak-tree when 'tis eaten  
 By the Saperda and his ravenous swarm !  
 For many smiths shall strike thee ringing blows,  
 Ere the red drama now enacting close :  
 And human insects, gnawing at thy frame,  
 Conspire to bring thy honored head to shame.

Stand like the firmament, upholden  
 By an invisible but almighty hand !  
 He whomsoever JUSTICE doth embolden.  
 Unshaken, unseduced, unawed shall stand.  
 Invisible support is mightier far,  
 With noble aims, than walls of granite are ;  
 And simple consciousness of justice gives  
 Strength to a purpose while that purpose lives.

Stand like the rock that looks defiant  
 Far over the surging seas that lash its form !  
 Composed, determined, watchful, self-reliant,  
 Be master of thyself, and rule the storm !  
 And thou shalt soon behold the bow of peace  
 Span the broad heavens, and the wild tumult cease :  
 And see the billows, with the clouds that meet,  
 Subdued and calm, come crouching to thy feet.

W. D. GALLAGHER.

Kentucky, December, 1862.

# COPY OF A LETTER

WRITTEN FROM BUFFALO, STATE OF NEW YORK, NORTH AMERICA, AUG. 25, 1862.

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*To His Excellency, ABRAHAM LINCOLN, President of the United States of North America :*

MAY IT PLEASE YOUR EXCELLENCY:—I beg leave to inform your Excellency, that having read in the papers a few days ago, that England feels inclined to hold Canada with a slack hand, and seeming to evince friendship and neighborly kindness toward the United States Government in this their time of trouble; I began to consider the state of society on this continent at the present time, and came to the conclusion, that if the British Government and the United States Government, could possibly arrange matters so as to exchange the States of Mississippi, Alabama, Georgia, South Carolina, Florida, and that portion of Louisiana lying north-east of the Mississippi River, for the Canadas and British North American possessions to the Pacific Ocean, it would stop the further effusion of blood, and probably satisfy the people of both countries, and benefit all concerned.

For it appears very evident the principles of the Southern people are so aristocratic, it would be difficult to reconcile them to the genuine democratic principles of the Free State people. Their former mode of life has fitted them better for English society, and England would derive more benefit from the cotton growing States than from Canada and all her North American possessions, at a less expense, and accessible by sea all the year. While Canada and the other British North American possessions would probably be of more real benefit to the United States, of less expense, and more easily governed. The moral principles of the people being more alike, their mode of life similar, and their manners and customs being suited to each other and the institutions of the Free States, they would be easily grafted into the Union, and help to make a great republican nation, forming a more sociable, perfect and permanent union.

If the arrangement can be carried out agreeable to the above outline, the United States would then extend from the Atlantic to the Pacific, east and west; and from the Russian possessions and the Gulf of St. Lawrence to California, north and south on the western border, taking in the St. Lawrence river, the upper Mississippi and all the lakes; and from Cape Breton Island to the southern boundary of North Carolina, on the east; along the southern boundary of North Carolina and Tennessee to Memphis on the Mississippi river; from thence across the Mississippi, and down its west bank, and along the coast of Texas south to the Rio Grande, and along the east bank of the Rio Grande to California; making a more extensive country than at present, with the boundaries all settled and war very improbable, because it would not only be the best policy for the English and American Governments to maintain friendly relations with each other, stimulating trade and commerce, but it would be the wisest, noblest and most profitable plan for both to pursue. For, not only is there far more gained by friendship, trade and commerce, than by war; but they would be setting a good example, as Christian nations ought to do, for other governments of the New World to follow; and thereby obtain that respect from other governments and people, as would enable them, either jointly or separately, to exercise great influence in recommending the best course for other governments to pursue toward each other, in order to preserve peace, and promote harmony and good feeling among neighboring nations and states, for the general benefit of all.

Would not an arrangement of this kind be much better and more Christian-like, than for the Northern and Southern people to be striving to annihilate each other in the prosecution of an unnatural civil war?

See how many thousands of lives have been sacrificed already, on both sides, besides the maimed, mangled, bruised, burned, scalded and diseased, saying nothing of the demoralization of the people, who seem bent on giving vent to the worst passions of human nature. Envy, hatred and malice seeming to rule in their bosoms toward and against each other, instead of love and brotherly kindness.

And, not only is a large amount in buildings, rail roads, shipping and other property already destroyed and being destroyed, but food for man and beast, cotton, sugar, molasses, lumber, and other articles of trade and commerce, has been and still continues to be destroyed. Some through spite, some by accident, and some by mistake, or misunderstanding orders; but most, because the articles and things should not fall into the hands, and benefit those they now call their enemies, and enable them to proceed on their course.

This is awful and very unchristianlike, but it follows as a consequence of war. And, not only are crops destroyed on the ground, by armies laying, camping, tramping, maneuvering and fighting, but agricultural pursuits generally are impeded, and the land, in many places, is so cut to pieces and thrown up into banks by fortifying and intrenching, and the inhabitants driven away or killed, that should peace be proclaimed at once, it will require some years for the country to recover.

But even the above list of evils is not all that the war produces. See how much other nations are suffering. The distress it causes in England alone is immense. Would it not be well then for England and the United States to join heart and hand, and endeavor to settle the controversy in the way I have suggested, or in some similar way.

For by restoring peace to the country, and opening the Southern ports as heretofore, before everything is destroyed, trade and commerce reviving, the nation would not only begin to feel itself rising to its former prosperity, but would be extending benefits to other nations, which would be of far greater importance to the inhabitants of the world at large, than it would be for this nation merely to retain dominion over a people who are very unwilling to be governed by it, and whose aim would generally be to rule the North, as heretofore, rather than submit to a President and Congress chosen by a majority of the people, agreeable to the constitution.

Therefore, although your cause is just and right, and you are powerfully backed by the people, yet it is not only humane but profitable, at times, to reflect, consider, and refrain from striking the fatal blow, particularly if you can receive in exchange a country and a people better suited to the nation. Therefore, allow me earnestly to entreat your Excellency and constitutional advisers, seriously to consider the subject, without loss of time. For if you can obtain such a settlement, you will get rid of a dangerous Southern element, and have nothing at the North to disturb the nation's repose or its plans.

You could then construct a ship canal from the Mississippi to the lakes, to convey the produce of the great west to Europe, without breaking bulk, either by way of Quebec or New York, or both, without exciting jealousy between Canadians and New Yorkers.

Or you could pass whole cargoes from the East, West and North-West, down the Mississippi, and carry on trade with the Southern people under British rule, better than it has been done in times when the South opposed Massachusetts and other States, all they could.

I suppose it would be necessary to secure the free navigation of the Missis-

issippi, and if slavery can be abolished, so much the better. England would most likely be willing, but whether it would be convenient for the Southern people to abolish it immediately, would be a subject for consideration. Should it be allowed to continue a few years longer in the cotton states, it would not then disturb the peace of the Union as it has.

Because, not only would the fugitive slave law be inoperative, but the manners and customs of the people, and their peculiar ideas on social intercourse with each other, in their domestic relations as master and slave, &c., &c., would not then affect society in the union, they not forming a part of it, being under another government, which would also enable them to alter their plan of voting agreeable to their wish, adapting it to suit English law instead of American law, and the Canadians and others could adapt theirs to suit American law instead of English law.

Thus, by consummating the foregoing plan, both sections might be suited. The fiery slave-holding element of the South would be excluded from Congress, and a free state element admitted in its place. The city of Washington would not only be exempt from such disgraceful broils as have occurred in Congress through slavery, but would not be subject to revolutionary struggles. The principal revolutionists not only being shorn of their power, but removed far away.

Should slavery be totally abolished, arrangements might be made for those colored persons who wish to remain in the cotton States, and work on the plantations or elsewhere for wages, as free laborers, to remain there, so as not to deprive them of their laborers. While those who would wish to emigrate to Central America, Liberia, or elsewhere, could be taken under the care and protection of the President and government, and forwarded to settle and form a colony, such as might enable them, in a reasonable time, to provide for themselves and their posterity, by using wisely their resources, and those they may obtain from the country, through mining, cultivating, raising and preparing useful articles and commodities, for their own use and for exportation.

Thus they might not only prove themselves worthy of encouragement, but make themselves useful to their race, by opening the way to future emigrants, and preparing food and other things necessary for their reception, and open a market among themselves for the productions and manufactures of other countries.

Under the patronage of your Excellency, they will be allowed a splendid opportunity, not only to obtain a home and a livelihood by their own exertions, but in process of time a name and a place among the nations of the world, and be respected as careful, industrious and useful members of society. If they do not attain such a desirable position, I think it must be their own fault, as your Excellency and the nation will be doing more for them than thousands of white emigrants ever had done for them, and yet succeeded well.

Probably the British government might like to take some under their charge, and forward them to Jamaica, or some other British possessions in the West Indies or elsewhere, to work as free laborers, or settle them as colonists; and thereby improve and benefit different portions of the globe, and in some cases, spread the glorious gospel of God.

Being a well wisher to this nation and the whole human family, I sincerely thank you for what you have already done in the good cause; and I hope and pray the Lord may be pleased to enable you to accomplish the foregoing also, which I believe will confer a lasting blessing on the whole continent, England and all concerned.

With great respect, I remain your Excellency's humble servant and well wisher.

FREDERICK HASTED.

BUFFALO, STATE OF NEW YORK, AUG. 28, 1862.

*To the Right Honorable EARL RUSSELL, Secretary of State, London, England:*

HONORED AND DEAR SIR:—Herewith I forward to you, for the consideration of Her Majesty, her government and people, a copy of my letter to President Lincoln, on business of great importance to both countries, hoping the British nation with their beloved Queen, will willingly and devotedly join heart and hand with the United States nation and their beloved President, in endeavoring to reconcile the jarring opinions and different interests now existing in the States on account of slavery, and stay the further shedding of blood.

Being myself an Englishman and a British subject, living in the United States, I am a sincere well wisher to both countries; I have spent forty years of my life in England, ten in Canada, and about nineteen in the United States, being now in my seventieth year.

I have traveled considerably in all three countries, and consequently am pretty well acquainted with their different resources, the disposition of their people, their modes of life, manners, customs, &c., &c.

And I feel persuaded in my own mind, that England and America acting in concert for the general benefit of mankind, in the Western or New World, can accomplish almost anything tending to that end, and do great good to the different races and families inhabiting it, Africa, and the South Sea Islands, which has already been demonstrated by their acting in concert on the slave trade.

While France and England acting in concert in the Eastern or Old World, might accomplish much in preserving peace, promoting industry, stimulating trade and commerce, setting a good example of peace and amity, and using their influence for the general welfare of mankind, they might afford the people an opportunity to be prosperous, contented, and friendly toward each other, instead of quarreling and fighting about matters and things of only fancied importance.

Hoping Her Majesty and government, will kindly condescend to accept my humble suggestions, I remain with all due respect, Her Majesty's loyal subject, and your's and the country's well wisher.

FREDERICK HASTED.

You see by the date that the foregoing letter was written before the rebel army invaded Maryland.

Since which much blood has been shed, and property destroyed on both sides. Which plan will now be the wisest to adopt? Continue the present course of things, or endeavor to arrange matters with England for an exchange of territory as proposed in the foregoing letter? Awaiting your decision, I remain, with all due deference, the country's well wisher.

FREDERICK HASTED.

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FOREIGN OFFICE, Sept. 10, 1862.

SIR:—I am desired by Lord Russell to acknowledge the receipt of your letter of the 28th ultimo, containing a copy of one which you had addressed to the President of the United States.

I am, Sir, your Obedient Servant,

F. Hasted, Esq.

T. V. LISTER.

# COPY OF A LETTER,

*Written from Buffalo, State of New York, March 31st, 1864, to Mr. John Holden of Vauxhall Place, Westminster, near the city of London, Canada West.*

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DEAR SIR—Yours, dated March 7th, 8th, and 14th, I received on the 17th inst., and am glad to hear you have experienced conversion to God, and hope it may prove genuine, it being the greatest blessing any soul can possibly enjoy in this world.

You say your brother, my son-in-law, lent you two of my pamphlets to read, and that you can agree with my writings in general. But you seem to think I touch a little too much on politics. But as you did not name anything, and as I know not which of my pamphlets you have read, I am at a loss to conjecture what you have reference to.

I do not consider myself a politician at all, but I advocate the cause of truth and righteousness, because that seeks to establish right and justice on the earth; consequently, it is the duty of every Christian to do his utmost in that respect. The truly Christian soldier, being a spiritual soldier, he is a great warrior, having the world, the flesh, and the devil to contend with. Yet he does not shed blood, although he risks his own life in defence of the cause of God. You seem to misunderstand the Apostle's meaning about wrestling with flesh and blood. That is spoken in reference to our contending against the power of darkness, sin and Satan. Read Eph. vi. 10 to 20.

From this you seem to object to a Christian offering advice to governments. Yet you acknowledge that God rules among the kingdoms of the earth; rewarding a righteous nation according to their righteousness, and a wicked nation according to their wickedness.

And must not his servants make his will and pleasure known? Did not the Lord confer a great favor on the kings and rulers of Israel by sending his servants, the prophets, to them, warning them of impending danger; and telling them what they should do, and what they should not do? And did not all wise and sensible men attend unto the word of the Lord?

How is it then that you ask me to give you some precedent? There are thousands of persons in this and other States, who entertain the opinion that the ministering servants of Christ should confine themselves to preaching the gospel, without touching politics at all. But as this can not be done to serve God and man faithfully, it may not be amiss for me to draw a line of distinction between serving God and serving sin and Satan.

A long time before the birth of Christ, God spake, saying, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand. Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

Again, "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."—Ezek. iii, 17 to 21.

This shows clearly what God requires of his ministering servants, and how strictly he will hold them to account. And as they are not responsible to man, they are not to seek to please men, but God. The ministering servants of God fill, as it were, an office similar to a civil magistrate; who, understanding the law, is to give mankind warning, showing what is right and what is wrong in the eye of the law, and in the eye of God, that they may not transgress. And those that have already transgressed, they are to arraign at the bar of Divine justice, in the court of their own conscience. "And if thou take forth the precious from the vile, thou shalt be as my mouth." Jere. xv. 19.

Thus, you see, the ministering servants of God are not only required to warn sinners, but the righteous also, in order to prevent evil. And if those persons who professed to serve God for years gone by, had performed their duty toward God and man faithfully respecting slavery, might they not have prevented this civil war?

A preventive, they say, is better than a cure. But as it was not prevented, the cure is needed, which requires very strong medicine, and heavy expenses, beside much suffering agony for the patient. For information, read Rom. i. 28 to 32.

Consequently, the sword which they are to wield is not a temporal, but a spiritual sword. It is, in fact, the sword of the Spirit, the word of God. "For the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 56. Consequently God saith: "I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand."—Deut. xxxii. 39; also Psa. cvii. 43.

Therefore, it is thus written of those in whom God is pleased to work by the light, teaching, and influence of his Holy Spirit: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea vi. 4 to 6.

Therefore saith the Apostle: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2d Cor. x. 4, 5.

Thus it is clear that God makes use of different men to perform his work, according to that which he wishes to perform, the same as a man would use different instruments to execute any work he may wish to perform. Consequently the ministering servants of God are used to perform his works of mercy and tender compassion, to convert sinners from the error of their ways and bring them to the saving knowledge of his blessed self, whom to know is life eternal, that they might be enabled to spend the remainder of their days in this time state to the honor and glory of his grace, and of his great and glorious name. But to execute justice and judgment in vengeance against the wicked temporarily, even such as have been warned time after time to forsake their evil course, and do that which is lawful and right in the sight of the Lord, and will not take warning, or receive instruction, he uses other instruments, putting a temporal sword in their hands, as you may see in the case of Nebuchadnezzar against the whole nation of Israel; and Jehu, against the house of Ahab, king of Israel. For information, read 2d Kings ix. 1 to 37; x. 1 to 31.

But to return to the ministering servants of God. You are aware that it is declared of Jesus that he "took upon him the form of a servant, and was made in the likeness of men."—Philippians ii. 7. He being the real Son of man, and standing as the head and representative of his mystical body, the whole church of God and household of faith. Another apostle declares of those who are of the household of faith: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously:

who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1st Pet. ii. 21 to 25.

Seeing then that we are to follow his steps, it is necessary we should ascertain how he walked, and what he said; it being evident that his walk and conversation pleased the Father. For proof, read Matt. iii. 17; xvii. 5; John xii. 27 to 36. And Jesus declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12, 28, 29.

From this it is to be understood, that those who do not follow Jesus are in the dark. And as he well knew this, he said to his followers: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. v. 16. For "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John xii. 46 to 49.

Therefore, he saith to his followers: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell."—Matt. x. 27, 28.

Again, it is declared: "Whatsoever doth make manifest is light." Therefore, he saith, "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad."—Luke viii. 16, 17.

Such being the case, is it at all strange that sinful mortals should object to the servants of God touching on politics, seeing the policy of man is evil in the sight of the Lord? Most men hoping to serve God with mammon; but they can not do that, God will not accept of part, or even half service. He will not accept of part, or even half of our heart and affections. He demands the whole, saying: "My son, give me thine heart, and let thine eyes observe my ways."—Prov. xxiii. 26.

And the apostle exhorts the people of God, saying: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2d Cor. vi. 14 to 18.

But all who have not embraced this invitation and acted up to the requirements of God in this respect, are not in a good situation to die, being under the curse and condemnation of God's law. "For God so loved the world, that he gave his only begotten Son (mind what follows), that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (This, you see, was the object God had in view, because the world was already under condemnation: therefore, he goes on to say,) He that believeth on him is not condemned: but he that believeth not is condemned already (Do you ask why?), because he hath not believed in the name of the only begotten Son of God. (Thus you are to under-

stand, that the gospel now condemns all unbelievers. For without faith in Christ they will be lost eternally; therefore, he continued :) And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 16 to 21.

That he may be well assured that he is truly serving God, therefore, it is declared, that when the sinner shall return from the error of his ways to God, he shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Read Malachi iii. 16 to 18.

Ought not the ministering servants of God to describe the two characters, then, in order to enlighten them on the subject, or are they to be enlightened by those who are themselves in the kingdom of darkness?

You profess to be aware, by feeling experience, that there are two great spirits which operate alternately on the mind of mankind. A good spirit and a bad spirit. Both are invisible to the bodily eye, but are made known to some by the eye of their understanding.

Hence the declaration, "Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them."—Job i. 6. But being invisible to the bodily eye, it is not likely that they saw him, though he was among them, and the Lord saw him. And after obtaining leave of God, he made poor Job feel his oppression, though Job did not know that Satan was oppressing him, but thought it was God. Yet he endured great affliction without sinning with his lips, or charging God foolishly.

The prophet foretold how Jesus would be afflicted and oppressed on our account, saying, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray (more or less); we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—Isa. liii. 4 to 9.

Paul, speaking of him to the believing Hebrews, saith: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 16 to 18.

Again, when God sent Peter to preach the gospel to Cornelius and his house, after ascertaining from Cornelius what God had made known to him, "Peter opened his mouth, and said: Of a truth, I perceive that God is no respecter of persons (whether Jew or Gentile, black or white, as if he had said): But in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all): That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him, etc., etc."

See Acts x. 34 to 47. Therefore, saith Jesus, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—Luke xi. 20; read, also, Mark v. 1 to 43; Matt. x. 1 to 8.

Now, as human beings are compared to trees, John declared, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."—Matt. iii. 10. That is, for the fire to try its substance, and consume all its evil properties out of it.

Therefore, saith the Apostle, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when his glory shall be revealed (to your soul, read Heb. xii. 6 to 11), ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

"Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1st Pet. iv. 12 to 19.

For Jesus asked this important question, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii. 16 to 18.

Thus, you see, he divides the whole human family into two kinds, and speaks of them as being represented by two kinds of trees, good and bad. He allows no third kind. Consequently you must belong to one or the other of these kinds. The bad trees are those in a natural condition. And the good trees are those which have been cut down from their natural standing and planted together with Christ, by the Spirit of the Lord, in the garden of the Lord, and are become trees of righteousness of the Lord's right hand planting that he might be glorified. Read Isa. lxi. 1 to 3; also, Matt. xv. 10 to 28.

Therefore, saith Jesus, "Now is the judgment of this world: now shall the prince of this world be cast out. (Read Eph. ii. 1, 2.) And I, if I be lifted up from the earth, will draw all men (that seek salvation) unto me."—John xii. 31, 32.

The apostle declares, "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (that is, in those who truly believe in him, for): Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he can not sin (read Matt. vii. 18), because he is born of God (and is led and guided by the spirit of God. For proof, read Rom. viii. 1 to 18). In this the children of God are manifest, and the children of the devil (or servants, rather. See John viii. 34): whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1st John iii. 8 to 10.

This shows conspicuously the effects that follow a change of heart. For when the evil spirit is cast out of any sinner's heart, the works of the devil are destroyed in that heart through the washing of regeneration and the renewing of the Holy Ghost. For proof, read Ezek. xxxvi. 25 to 27; Matt. viii. 2, 3; John xv. 1 to 14; Acts x. 15.

God is represented in scripture as a just, righteous, upright and affectionate parent, who will most assuredly in his own time and manner correct his children for their faults, failings, and misdeeds. Therefore for the information, edification, and

instruction of those who feel the chastening rod, it is thus written, "Fools, because of their transgressions, and because of their iniquities, are afflicted. Because they rebelled against the words of God, and contemned the counsel of the Most High: Therefore he brought down their heart with labor; they fell down (helpless as children, and to know the reason for it, read Mark x. 15), and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Psa. cvii. 10 to 14 and 17.

This, you see, agrees with his precious promise, saying, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psa. l. 15; read, also, Joel ii. 32. Therefore it is written, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isa. lix. 19. That is, when the great enemy of our souls shall come in like a flood of water upon the soul of the oppressed and afflicted sinner.—See Rev. xii. 15. Then the Spirit of the Lord shall lift up a standard against him; and if you wish to know who, or what this standard is, it is written of him thus: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. xi. 10: read, also, from 1 to 5 verses; and Rev. xxii. 16.

Consequently he invites sin-burdened, troubled and afflicted souls, saying: "Come unto me all ye that labor (for life and salvation) and are heavy laden (with sin and guilt), and I will give you rest."—Matt. xi. 28. All that attend this call, God will deliver from the power of darkness, and translate them into the kingdom of his dear Son, that they might be enabled to serve him in newness of spirit instead of the oldness of the letter.

But those who still remain in the kingdom of darkness serve sin and Satan, being afar off from God, by what he counts wicked works. Therefore he said to the prophet, "Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—Isa. xxx. 8 to 11.

Is not this too much the disposition and desire of unregenerated persons in our day. They seem to be looking every one for gain from his quarter, without considering what is right and what is wrong. And if they are wrong, they expect to be let alone, that they may quietly serve sin and Satan.

Consequently they do not like for the servants of God to expose or preach against their schemes, ways or works. This some consider touching on politics, because they seem to be of opinion that gain is godliness, no matter how it is obtained; consequently they strive hard to increase their earthly riches, and neglect the salvation of their souls. Yea, so strongly are some bent on satisfying their sinful desires, and increasing their worldly store, that they are not particular how low they plunge their souls in wickedness if they can but obtain their aims, either in getting rich or enjoying transitory pleasures.

It is bad enough for one individual to transact wickedness against or to injure another individual. But when a number of persons combine together to execute their evil schemes for the purpose of public injury, it is far worse, because the evil is intended to be more widely extended. God, at times lets men alone until they have accomplished their wicked designs, for the punishment of those against whom the evil is directed. And sometimes he is pleased to frustrate them. There appears to be a circumstance of this kind, lately occurring in this State. For a clique, called the "Regency," professing to form a part of the democratic party, held a convention for political purposes at Albany, the capital of New York State. But another portion

of the democratic party, belonging to Tammany Hall, were excluded from the convention, because they could not agree with the designs of the "Regency;" consequently the Tammany people felt it their duty to expose the proceedings of the convention. I will introduce it here for your information. The article is thus headed :

### HOW THE REGENCY MANAGES THE MACHINE.

It was painfully manifest throughout the entire action of the Convention, that party management and the control of the State delegation in a presidential election, were the paramount objects of interest to the party leaders, and these objects of personal power and aggrandizement being secured, the convention was suddenly terminated, that the charter of representation might not be clouded with any responsibility for principles.

This humiliating attitude of our great party is due to obvious causes. The control of the State organization for many years past has been the property of a few individuals, who have centralized the power of the organization, and have exercised an absolute sway in its management. The State Committee is the basis of this power. For years the same men have composed this State Committee, and the Committee has controlled the Democratic party of the State. The majority of the State Committee are elected by delegates from the counties where the democracy has been for years in a minority.

The majority appoints a Secretary to the State Committee. This Secretary issues tickets of admission to the floor of the State Convention, and invariably nominates the temporary chairman. This temporary chairman appoints the Committee on Credentials, which decides who are and who are not to be recognized as members of the Convention.

This temporary chairman also appoints the Committee to report the name of the President of the Convention.

This President appoints the Special Committee to select the State Central Committee for the ensuing year. This Special Committee always reports the same reliable majority of the State Committee as before.

This State Committee always elects the same Chairman and Secretary. Thus we see this central organization despotically controls the State Convention in all their details, and perpetually reappoints itself through its agents.

This system is as absolute as a monarchy, and resembles it in its laws of descent. It is therefore popularly called the "Regency." So absolutely does it govern, that no man outside the "Regency" ever receives the slightest consideration—nominations for State offices and party distinctions are confined wholly to the favorites of these owners of party power.

At the late convention a Special Committee, appointed in the manner we have described, selected the delegates to the National Convention, and so strictly was the "usage" adhered to, that "delegates" were chosen from many districts who did not pretend to represent any constituencies—the favorites in these cases not even residing in the district for which they were designated.

As an illustration of the despotism of this central clique, the Convention, thus organized under their auspices, actually adopted a resolution that, in the future, delegates from the city of New York and Brooklyn should be chosen by inspectors, to be appointed by the majority of the State Committee. The resolution to disfranchise the city of New York, which cast at the last gubernatorial election 54,312 democratic votes, and King's county which cast 20,000 democratic votes, was fittingly reported by the delegates from St. Lawrence county, which cast 3,600 democratic votes as opposed to nearly 10,000 Republican votes.

The democratic party was not represented in this Convention, but the "Regency" was; and the object—of securing men, not principles—being accomplished, the work was done. Irresponsible political power necessarily leads to disregard of political principles, and a political aristocracy can never be relied on to represent democratic sentiments.

In this condition of the democratic party, we consider it to be our duty to protest in the name of its loyal members against the action of the recent Convention, and to open and boldly proclaim the principles by which the Union democracy of this city and State are governed in this crisis of our country's affairs.

Thus, you see, this "Regency" appears to be composed of men acting on the principle of might overcoming right, and by combining together, they hope to perpetuate evil rule. And I suppose it has been by such and similar schemes, that the slaveholding aristocracy has been enabled to rule this nation so many years. And although rank Tories, they call themselves democrats, because by lying and deceiving they hoped to perpetuate their evil rule.

But though God is long suffering, yet he will not allow the wicked always to rule. Therefore he saith to his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their

sins.”—Isa. lviii. 1; read, also, Eph. v. 1 to 17; Lev. xix. 17, 18; Luke xvii. 3, 4; Titus ii. 15.

Now, I ask, can such men claim to be christians, when they do not act on christian principles? For the great founder of the christian religion requires his followers to do unto all men as ye would that men should do unto you, for this is the law and the prophets. Therefore saith the apostle, “Let no man seek his own, but every man another’s wealth.”—1st Cor. x. 24.

Are they doing thus? or are they seeking to increase their own wealth at the expense of others, and to the great injury of the country to which they belong? and treading in the steps of the Jewish rulers when the great Messiah was among them? For it is recorded that when he called Lazarus forth out of his grave, “many of the Jews believed on him; but some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said: what do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.”—John xi. 45 to 48.

Thus, you see, they were not consulting the glory of God, and the good of the people; but how they might secure their own places and pay, and perpetuate their own rule for time to come. The prophet, addressing men concerning God, saith: “He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”—Micah vi. 8. But for rulers, not only able men are needed, but honest men. Therefore it is written: “He that ruleth over men must be just, ruling in the fear of God.”—2d Sam. xxiii. 3. And to the people it is written: “Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee.”—Deut. xvi. 18 to 20.

The people of many nations have got to receive rulers and judges as they are given to them. But the people of the United States enjoy the laws and regulations of a commonwealth, like, or similar to, Israel of old; consequently, they choose for themselves. But as the majority rules in elections, and as there are sometimes more evil disposed voters than well disposed ones, evil rulers, evil judges, magistrates and other civil officers sometimes get elected. This often proving a grief to the people, it ought to make them more circumspect in future.

And as God oftentimes secretly interposes for good or for evil, it would be well for men to watch his hand and act cautiously. For if he wishes to benefit a people, he may offer them good and competent rulers. If he wishes to chastise and afflict them temporarily, he may present before them incompetent and evil disposed ones, and allow them to be chosen. Thus it happened with Israel of old, when they asked a king, that they may be like all the nations. “And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.”—1st Sam. viii. 7.

Is not this applicable to the people of the southern confederacy, as well as to Israel? Have they not rejected the Lord in like manner, desiring cotton for king? Yet they could not have that without it being given them of God. May he not now say to them, what he said to Israel? “O Israel, thou hast destroyed thyself; but in me is thine help, I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.” Hosea xiii. 9 to 11; read, also, from 5 to 8 verse; Psal. cvi. 13 to 15; Ezek. xxiv. 15 to 23; Pro. xxi. 10; Joel ii. 1 to 17; Job xvi. 8, 9; Mark ix. 17 to 29.

Now, as all souls are the Lord's, he can select men to perform any work he may wish done, and cause them to do it. And as he was pleased to call and qualify Abraham Lincoln to manage the affairs of this nation at a very critical juncture of time, if it please him to retain him another term, in order that he should complete (like his servant George Washington) the work he had appointed for him to execute, must he not serve? And the apostle exhorts, saying, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject; not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another, hath fulfilled the law."—Rom. xiii. 1 to 8; read, also, John xix. 10, 11; Matt. xxii. 17 to 21.

Satan, the great enemy of man, exerts his influence to make man proud, haughty, and high-minded, endeavoring to make him feel as though he was independent of God, and harden his heart like Pharaoh's until he shall be ready proudly to inquire within himself: "Who is the Lord, that I should obey his voice?"—Exod. v. 2, and thus rebel against the words of God, and condemn the counsel of the Most High. Of such God complains, saying, "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33.

Among these may be reckoned extortioners, cheats, thieves, robbers, murderers and plunderers. These act like birds of prey, fish of prey, and beasts of prey; sustaining their vile natures by preying on others in various ways, instead of obtaining a livelihood by honest industry, or fair and reasonable profits. Some do it by exorbitant charges; some by fraudulent gambling; some by operating in gambling speculations; some by betting when they are almost, if not quite, certain of winning; some by borrowing without intention to pay; some by committing forgery; some by counterfeiting, or adulterating gold or silver coin; some by counterfeiting or altering bank bills, etc., or passing those of broken banks, or those known to be bad, on old, ignorant, near-sighted and unsuspecting, and often poor, people; some by adulterating goods they manufacture or deal in, or by counterfeiting or preparing spurious wines, liquors, medicines and other things, and selling them for genuine articles. By such means they injure and help to destroy the health of the people, as well as rob them of their money. Destroying their health is far worse than simply picking their pockets of a small sum. Then there are the real practical pickpockets, shop-lifters, and thieves of various descriptions. These are all liable to be punished, if detected and proved guilty. But as sinners love sinners, the greatest rogues and villains generally get clear, particularly if they can furnish the root of all evil to clear them. Thus, not only are the ends of justice frustrated, but the person who has been robbed, or injured, is put to a further expense for prosecuting to no purpose, the culprit being let loose upon society again.

In addition to all those, there are thousands who live so extravagantly that they go greatly beyond their means, and run in debt (if they can get trusted) to such an extent that they have no prospect of paying, unless they can obtain money in some bad way. And as the evil one is ever near and ready to suggest a plan, many fall a prey to his devices; sometimes embezzling money or property belonging to their

employer, or employers, which is committing two crimes at once: that is, stealing and betraying their trust; instead of performing their duty faithfully, for which they receive pay, and thus pierce themselves and others through with many sorrows. Others will rob iron safes, which have patent locks, by blowing them open with gunpowder; thus proving that locks manufactured on present principles, are not secure against the schemes of wicked men assisted by Satan.

You are aware that birds of prey and fish of prey generally operate in the day; but beasts of prey generally seek their prey and commit their ravages in the night. So it is with beasts in human form. Sometimes they prey on those whom they lie in wait for, or meet promiscuously on the highways, or elsewhere; sometimes they take up their quarters at inns, hotels or taverns, and rob others in the night; sometimes they break open and enter (or enter without breaking open) banks, post offices, and other offices, stores and dwelling houses, rob and plunder, and sometimes murder and destroy, by setting fire to and burning down buildings in order to prevent detection and hide their wicked works from man: not considering that God knoweth all things, and although they may escape detection for a while, yet the day of retribution will surely come.

Now how much better has the conduct of the southern rebels been, than the conduct of those before enumerated? Many of them display the nature of savages against the poor colored men, who, at most, could only be accused of following their example by revolting, and they not without reason. And have not most, if not all, the slaveholding States passed laws contrary to a republican form of government, to check or suppress freedom of speech and freedom of preaching the truth, in order to keep the people in darkness and ignorance?

Does not this accord with the action of the Jewish rulers years ago? only worse, because they will not allow slaves to be taught to read. But God condescended to send the prophet to the Israelites, saying, "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? (And if the sea can not pass the bounds prescribed by God for its ravages, how can puny mortals?) But this people hath a revolting heart; they are revolted and gone. Neither say they in their heart: let us now fear the Lord our God that giveth rain, both the former and the latter in his season; he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit (mind what follows): therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—Jere. v. 21 to 31.

Afterward he was pleased to make known, to a certain extent, their temporal punishment, saying: "Their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them, even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one deal-eth falsely."—Jere. vi. 12, 13.

Was not this an awful condition for a people to be in who professed to be the

people of God? Yet God himself thus testified against them. And doth not the southern rebels profess to believe in God? while acting as bad or worse than Israel? "Therefore hear, ye nations, and know, O congregation, what is among them. Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, (do you inquire why? the answer is), because they have not hearkened unto my words, nor to my law, but rejected it."—Jere. vi. 18, 19.

Now I wish you to bear in mind, there is but one way by which rebellious sinners can draw nigh to God, obtain peace, pardon and reconciliation; and that is, by Christ as Mediator between God and man. Therefore he saith, "I am the way, the truth and the life: no man cometh unto the Father, but by me."—John xiv. 6. And the terms demanded of the sinner are not hard, but very easy when the proud heart and stubborn will of the rebellious sinner is subdued and made submissive to the will of God; when he can say to his heavenly Father, not my will, but thine be done. And as God requires such submission before he will pardon, he thus commanded the prophet: "Go and proclaim these words toward the north, and say, 'Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.'"—Jere. iii. 12, 13: read, also, Luke xv. 17 to 24; Heb. viii. 12. "For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved: in quietness and in confidence shall be your strength."—Isa. xxx. 15.

And as the Almighty ruler of the universe has been pleased to adopt this mild plan, that he may be just and yet the justifier of him that believeth in Jesus; Abraham Lincoln, the ruler of these United States, has adopted a similar plan, as the only method whereby rebels can obtain pardon and escape justice. And ought they not thankfully to accept the boon? And should not their friends, sympathizers and well-wishers advise and endeavor to persuade them to seek pardon, even as the sinner is advised and persuaded by his true friends to sue for mercy in mercy's way, by which alone the afflicted and troubled soul can obtain peace, reconciliation and comfort; instead of encouraging them in their wickedness?

There are certainly some of the leading rebels who are excluded from mercy, according to the terms of the present amnesty proclamation; but if they were to give up their unrighteous cause and quit the country, it is not unlikely but they may be allowed to return after peace has been thoroughly restored. Would not that be far better and much more christian-like, than to continue obstinately to resist both God and man in a bad cause, and cause the destruction of many more thousands of lives, and many more millions of property, with but little prospect of succeeding in their wicked schemes? For it is written, "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh. The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death. They that are of a froward heart are abomination to the Lord: but such as are upright in their way, are his delight. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered" (from evil).—Prov xi. 17 to 21. Therefore all rebel sympathizers should take heed not to aid and assist a bad cause. For it was as ignorant, ungrateful, wicked and unjust for them to rebel against the President and government of the United States, and cause the shedding of so much blood, the destruction of so much property, their own health, prosperity and comfort, as well as that of their posterity and others, as it was for Adam and Eve to revolt against God in Eden. But man, having by his own act fallen a prey to sin and Satan, he is, while in a state of nature, now under the powerful influence of spiritual darkness. Nevertheless he has still left him, from the ruins of

the fall, a faint light, called reason and conscience, of which the great enemy of his soul seeks to deprive him, when he can no longer quiet or darken it.

But as God intends to deliver the sensibly lost sinner, he endeavors to awaken him from this sleep of spiritual death to a sense of his true state and condition, and if he be lulled fast asleep in the devil's cradle (read Prov. xiv. 12), he may require considerable shaking to awaken him. Therefore, he saith, "I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear, and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offences, and seek my face: In their affliction they will seek me early."—Hosea v. 14, 15: read, also, Job xvi. 9 to 16; xlii. 1 to 6; Isa. xxxviii. 9 to 20. Therefore, saith the apostle, "Knowing the terror of the Lord, we persuade men."—2d Cor. v. 11. To flee from the wrath to come to the hope set before them in the gospel. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."—Eph. ii. 8. For by mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil."—Pro. xvi. 6.

But if the ministering servants of God, those who use moral suasion, and the sword of the Spirit can accomplish nothing with deperadoes, he has other servants at his command, and other means that he can make use of to bring down their proud hearts and stubborn wills to submit to sovereign mercy and sue for peace and reconciliation with God. And as this is the object God has in view in working with man, he has been graciously pleased to cause to be translated and handed down to the human family the sacred scriptures containing his revealed will, and showing what is right and what is wrong in his sight; and how he has punished some in a temporal manner, and pardoned others who served the Lord. For though man by nature is a lawful captive to sin and Satan, yet "thus saith the Lord; even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."—Isa. xlix. 25.

The children of Zion have got to experience the contest between Satan and God in their own hearts. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. xv. 4. "But though he cause grief, yet will he have compassion according to the multitude of his mercies."—Lam. iii. 32, 33. Therefore the scriptures answer as a chart for a man to shape his course by. As it is written, "Thy word is a lamp unto my feet, and a light unto my path."—Psa. cxix. 105. But if our course is not shaped according to scripture, are we not walking in darkness?

The unconverted sinner, being in gross darkness, needs the compass as well as the chart in order to be enabled to steer a proper course. Therefore it is written, "Wisdom crieth without; she uttereth her voice in the streets, she crieth in the chief places of concourse (places of worship), in the opening of the gates: in the city she uttereth her words, saying, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."—Prov. i. 20 to 23. This being the needle belonging to the spiritual compass which unerringly points to the polar star, Jesus spoke of him saying, "When he, the spirit of truth, is come (into your hearts, as if he had said), he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, etc."—John xvi. 13 to 15.

Now, if the southern rebels had obtained this divine Spirit, which would have made them real christians, instead of professed ones who disgrace the name, they would have been willing to have given up the odious system of slavery long ago; particularly if they could have obtained a reasonable compensation. And it was the bounden duty of christians to have made the offer. But instead of doing that, they have tried hard and wickedly to extend and perpetuate the abominable institution.

Because pride, covetousness, and the desire for ungodly gain had such a fast hold upon them, they could not think of doing that which was right in the sight of God, all true christians, and all humane and well-disposed persons. Having, therefore, chosen their own way, and followed their own political ideas and inclinations, if God should now be pleased to strip them bare, and even deprive them of life itself, who is to blame but themselves? they having been so obstinate and rebellious both against God and their country. Nevertheless, God condescends to invite sinful mortals thus: "Come now and let us reason together, saith the Lord. For though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. And if you wish to know how this is to be accomplished, read Ezek. xxxvi. 25 to 27; Titus iii. 5.

May the Lord be pleased to add his blessing. I add no more, but remain thine faithfully to serve in the Lord.

FREDERICK HASTED.

P. S. I must beg to be excused from paying you a visit before you leave for England, as I am rather too old for travel now. But I hope the Lord will be pleased to grant you health and strength both of body and mind for the journey, good success, and a safe return. Please tender my best wishes to all inquiring friends, and I hope yourself and wife will accept the same. I beg leave to say, that as I was desirous that others might read what I have written above, and as it was inconvenient for me to write off a copy, I have handed the original to the Printer, and sent you several printed copies, for you to read one yourself, and circulate the others among your friends in England and Canada. Wishing all spiritual peace and prosperity, I remain yours sincerely.

FREDERICK HASTED. [1864.]

## AN EXPLANATION OF THE FOLLOWING WORDS.

*"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he be weeping and gnashing of teeth. For many are called, but few are chosen."*—MATT. xxii. 11 to 14.

Now this morning, April 14th, 1864, it was deeply impressed upon my mind that the above words of our blessed Lord needed explanation, forasmuch as many persons consider it refers to what will happen at the end of time. But to show you that it refers to what happens in this time-state, I will call your attention to the beginning of the chapter, where it is declared. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways; one to his farm, and another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. (This refers to the Jews, and temporal Jerusalem; for proof, read Matt. xxi. 28 to 43; xxiii. 23 to 39.) Then saith he to his servants. The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So these servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."—Matt. xxii. 1 to 10.

Then follows the words of the text. And I wish you to bear in mind, that although the invitation was general, yet the king himself scrutinized the guests to see if they were acceptable persons, being properly attired for the occasion. And in order to give you some idea of the guest chamber, I will refer you, first, to the one where Jesus eat the last passover with his disciples. "His disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born."—Mark xiv. 12 to 21.

Now this may serve to show that any place where the true disciples of Christ meet, is the guest chamber, for he has promised to be with them.—See Matt. xviii. 20. But the above was a sorrowful meeting, because the real passover lamb was about being sold for sacrifice, and the man that would sell him had not on a wedding garment. Yet he was not the man alluded to in the text.

Because the text refers to a different meeting. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."—Isa. iv. 4. "And in this mountain (Zion) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy (where) in this mountain the face of the covering cast over all people, and the veil (read Isa. lx. 2; 2d Cor. iii. 14, 15) that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."—Isa. xxv. 6 to 8. Therefore his beloved is represented as saying, "Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savor of thy good ointments (see Pro. xxii. 9; Matt. xxvi. 6 to 13; Songs iii. 6); thy name is as ointment poured forth, therefore do the virgins love thee. Draw me (read Hosea xi. 4; Job xxi. 33; John vi. 44, 45; xii. 32), we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."—Songs i. 2 to 4; 1st John iv. 19.

Now this marriage signifies the uniting of the bride and bridegroom in the bonds of holy matrimony, and as a woman that is joined to a husband becomes one flesh in the eye of the law, so the soul that is joined unto the Lord Jesus Christ, becomes one spirit with him. For proof, read 1st Cor. vi. 17; xii. 13. All souls thus united to him are clothed in his righteousness. Agreeable to the Father's requirement, saying, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed (of the devil—see Acts x. 38) go free, and that ye break every yoke? Is it not to deal thy bread to the hungry (read Matt. v. 6; John vi. 33, 51 to 58), and that thou bring the poor that are cast out (of the synagogues and different societies) to thy house (read John ix. 34 to 38)? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—Isa. lviii. 6, 7; read Luke x. 33 to 37.

He also made the following declaration concerning his whole church. "Now

when I passed by thee, and looked upon thee, behold, thy time was the time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water: yea, I thoroughly washed away thy blood from thee, and anointed thee with oil. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."—Ezek. xvi. 8, 9, 14. Here follows her acknowledgment, saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. lxi. 10.

But if not clothed in this costly, beautiful and glorious wedding garment you can not abide the presence of the Lord. For proof, read Job xxiii. 14 to 17. For being filthy and polluted he hath determined to strip us bare, by taking away our filthy garments, washing us from our sins in the blood of the Lamb, and clothing us with change of raiment. "To present you holy and unblameable and unproveable in his sight."—Col. i. 22; read, also, 27, 28 verses. Therefore you are thus advised, "Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen."—Prov. xxv. 6, 7: read, also, Luke xiv. 8 to 11; xviii. 9 to 14. How then would you like to be bound hand and foot in the chain of your sins, and be cast into outer darkness, where there shall be weeping and gnashing of teeth. For explanation, read Job xvi. 8, 9.

If you wish to be an accepted guest at the marriage, examine yourself well, and endeavor to ascertain what manner of spirit you are of. For Jesus calls, saying, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi. 29.

Now, let me ask, are you meek and lowly? or are you proud, haughty, high-minded and vindictive in spirit? If the latter, read Luke ix. 54 to 56. For "if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. That is, he has no evidence of being his, not having the approved wedding garment on. Therefore, saith Peter, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1st Pet. v. 5.

It is written of Jesus, that he should make reconciliation for iniquity, and bring in everlasting righteousness, to seal up the vision and prophesy. See Dan. ix. 7, 24, 25, 26; Luke i. 68 to 79; Rom. iv. 2 to 25. And when the soul is clothed with this glorious garment which smells of myrrh, frankincense, etc., etc., it appears as the spouse (see 2d Cor. xi. 2) whom he addresses in the following endearing strain: "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon. How fair is thy love (see John xv. 13 to 16; 1st John iv. 19), my sister, my spouse (read Matt. xii. 46 to 50)! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honey comb: honey and milk are under thy tongue (for information, read Deut. xxxii. 1 to 4; Isa. lii. 7 to 10; Acts xiii. 44 to 49; Isa. lv. 1 to 13; Joel iii. 18 to 21; 1st Peter ii. 2, 3); and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. (As this refers to the church collectively, he saith:) Thy plants are an orchard of pomegranates, with pleasant fruits: camphire, with spikenard, spikenard and saffron: calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. (See John vii. 38, 39.) Awake, O north wind: and come, thou south: blow upon my garden, that the spices thereof may flow out."—Songs iv. 7, 8, 10 to 16.

Now, you see, there are bitter things raised in this garden, as well as sweet and pleasant things; because there are different minds to be ministered unto among the people of God. Therefore he calls to the north wind to blow upon his garden, that the spices thereof may flow out. The north wind, you know, is cold. This signifies the law which administers death to the soul. Therefore, saith the apostle, "The law worketh wrath." Because by it is the knowledge of sin, and the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh can not please God. See Rom. viii. 7, 8.

Hence the affliction of Job and Hezekiah, who said, "Behold for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."—Isa. xxxviii. 17. Because he had to be stripped of his own righteousness, before he could be clothed in the righteousness which is of God by faith. Read Philip iii. 3 to 9.

Therefore it is thus written of Jesus and the princes of his realm, "Behold a king shall reign in righteousness, and princes shall rule in judgment. (See Matt. xix. 28.) And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—Isa. xxxii. 1, 2, 17; liv. 17: read, also, Eph. ii. 12 to 14; Rom. v. 1, 2.

Now the outer darkness alluded to in the text means that spiritual darkness that is over the whole population of the globe while they remain in an unconverted state of mind. As it is written, "Behold, the darkness shall cover the earth, and gross darkness the people."—Isa. lx. 2. And all that are under the influence of this natural darkness are subjects of the kingdom of darkness and under the government of Satan, yet many are ignorant of it.

Therefore, saith the apostle, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1st John ii. 11. Will you bear in mind that the apostle here declares all persons to be spiritually blind who are under the influence of this darkness? Yet they are very liable to think they can see much better than those whose eyes the Lord hath opened. Such was the case with the Pharisees when Jesus opened the eyes of the naturally blind man. "And Jesus said, For judgment I am come into this world (mind what follows) that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind (knowing themselves to be blind) you should have no sin: but now you say, We see: therefore your sin remaineth."—John ix. 39 to 41.

Therefore it is written, "The Lord is known by the judgment which he executeth."—Psa. ix. 16. Again, "Many seek the ruler's favor: but every man's judgment cometh from the Lord."—Pro. xxix. 26. Then the Father spake of his Son, saying, "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he shall have set judgment in the earth: and the isles shall wait for his law."—Isa. xlii. 1, 3, 4. And the apostle bore witness of him, saying, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 42, 43; John v. 22 to 27.

Saul, of Tarsus, was one of those who put darkness for light, and light for darkness, who called evil good, and good evil. But before the Lord condescended to teach him better, he made him feel that he was really in spiritual darkness, and both blind and ignorant in respect to divine and spiritual things. And he certainly experienced what Jesus declared to the Pharisees. For Saul being a Pharisee, he considered himself enlightened, vainly supposing he could see his way clear, but the Lord smote him with blindness, and after feeling his awful state and condition, and praying for forgiveness, the Lord was pleased to send Ananias to open his eyes. Thus he who saw, was made blind: and he which saw not, received sight.

Thus the promise of God was fulfilled, which saith, "I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16: read, also, Jere. xxxi. 8, 9.

Thus Saul, who was also called Paul, became an accepted guest at the wedding, having obtained a free pardon he was united to Christ by living faith and made one spirit with the Lord. After which he went forth in the strength of the Lord, "To open (others) eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (said Jesus).—Acts xxvi. 18; read, also, Col. i. 9 to 14.

May you also obtain this glorious wedding garment, and be found an accepted guest at the marriage feast, is the sincere wish of, yours truly in the Lord, FREDERICK HASTED.

## CHAPTER XXVI.

WRITTEN ON THESE WORDS:

*“Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.”* Amos iv, 12.

Now, as Israel after the flesh, or the natural descendants of Abraham, Isaac, and Jacob, are among almost, if not quite, all nations. So Israel after the Spirit, or the spiritual seed of Abraham, are among almost, if not quite all nations, Therefore what God is represented in Scripture as saying to Israel, stands good throughout time to the spiritual seed more particularly than to the natural seed.

And as God can deal with a nation as with a man, or a single individual, He will call nations to account as well as individuals. Therefore He saith, “I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things.” Isa. xlv, 7.

When Hezekiah king of Judah was sick unto death, God sent the prophet Isaiah unto him saying, “Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord.

Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years.” Isa. xxxviii, 1, 2, 4, 5.

Again God spake unto Jeremiah the prophet, saying, “Go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good.

And they said, there is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. (Thus they proved themselves impudent children, bidding God defiance as it were, therefore he saith.) Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.” Jer. xviii, 11 to 17. Thus you see God deals differently with different people.

Therefore let individuals or nations take heed how they receive the word of God, lest they reject His counsel to their own hurt, for another prophet calls, saying, “Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. (Then God, complaining of the false and formal worship of the children of Israel, and of the manner in which He had sought to correct them, saith,) And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have ye not returned

unto me, saith the Lord. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up into your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord." Amos iv, 1, 2, 6 to 11.

Then follows the words of the text which seems to indicate something more serious, without stating what it shall be.

The apostle Paul wrote to the Hebrews who considered themselves the people of God, saying, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live? For they, verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xii, 9, 10. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv, 17, 18.

Therefore it is written, "Hear the word of the Lord, ye rulers of Sodom; (this sinful world, for proof of read Rev. xi, 8; 1 John v, 19,) give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, who hath required (such things as) this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting, (mind that and what follows.) Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, (for information read Zech. xiii, 1; Psa. lxxviii, 24 to 26,) make you clean; put away the evil of your doings (see Acts xxvi, 16 to 18,) from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, (for information read Eph. v, 26, 27; Titus iii, 5 to 7.) If ye be willing and obedient, (see Acts ix, 6,) ye shall eat the good of the land: but if ye refuse and (continue to) rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. i, 10 to 20; read also Jer. ix, 1 to 15.

And hath not God visited this nation with similar chastisements to those enumerated against Israel? and yet the people, as a nation have not returned unto the Lord. For slavery has been sanctioned by the nation by far too long. Mr. Jefferson foresaw the evil that was likely to arise from the slave system many years ago. And feeling anxious for the peace and welfare of his country, he warned his countrymen of impending danger. But like Israel of old, they paid no attention. Senators Seward, Sumner, and others, representatives Lovejoy, Blair, and others have likewise given warning in Congress, but all has been unheeded.

The Lord also was pleased to cause me, his humble servant, more than eight years ago, to write a letter to President Pierce, endeavoring to induce him to try and bring about the emancipation of the slaves by means of compensation, and thus do away with the national sin of slavery.

Whether he tried or not, I do not know, but it was still allowed to exist. Consequently I had three thousand copies of the letter printed, and circulated them through the country, and sent one copy to Mr. Buchanan at Wheatland, before he was inaugurated, hoping he would endeavor to do something when he came into power. But I am sorry to say he encouraged the accursed system to such an extent, that instead of the Southern people obeying the voice of God, they broke out into open rebellion against the authority of both God and man, saying as it were in their hearts, as Pharaoh did with his mouth, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." *Exod. v. 2.*

But what has been the consequence? Thousands of them and their people have been cut off in their sins, their country to a certain extent depopulated and ruined. The loss sustained by the Southern people alone, will by far exceed the value of slavery to them. Are they not very ignorant then thus to resist God? This is not all, they have put the Free State people and Union people in the Slave States, to great expense in blood and treasure, which is of far more value than all the slaves. Why should a people professing to be Christians allow the hideous monster to attain such vast proportions, as to bring such a scourge on the whole nation, as well as many European nations?

Will not England, France, and other European nations now use their influence with Spain, and endeavor to get slavery abolished in Cuba, and thereby strengthen the hands of President Lincoln, who has given the monster its deathblow in the United States?

Or shall the freedom-loving nations of Europe be considered as winking at, or encouraging slavery in the New World? Will that be preparing to meet God, agreeable to his requirement in the text?

Because he hath caused it to be thus written, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." *Genesis xlix, 5 to 7.*

Does not the disposition and actions of the people of the Southern Confederacy, or in other words, the rebels, correspond with the above? No marvel then, if they are cursed in like manner, and those who sympathize with them. For the last sentence declares, "I will divide them in Jacob, and scatter them in Israel."

Now I wish you to understand that God can do great things in this respect, without making an open display of his power. Because as He is the supreme Governor of the Universe, all men and all things can be controlled by Him, at his pleasure.

Consequently, though an individual, a party, or a nation, should conceive a plan, and determine in their mind, or minds, to do something very wicked in his sight; yet He can withhold him, them, or the nation from their purpose, by throwing some impediment in their way, without their perceiving that He doeth it, for proof read *Job xxxiii, 8 to 24; Matt. ii, 1 to 18; Acts xxiii, 6 to 35; xxiv, 1 to 27; xxv, 1 to 12, 13 to 27; xxvi, 1 to 32; xxvii, 1 to 44; xxviii, 1 to 16.* Thus He acted with Balaam, when he was going to curse Israel. Balaam was too much blinded by the god of this world to see who withstood him, and opposed him in his mad career. But the dumb ass saw the angel of

the Lord, or the angel of the covenant, and speaking with man's voice, forbade the madness of the false prophet, his master.

Sometimes when a company of men are about to perpetrate some heinous crime, in order to frustrate their evil design, or designs, He may be pleased to operate on the heart of one of their number, by whispering to his conscience, This is wrong, you ought to oppose it. And he goes to work and upsets their evil intentions, though it may be hardly. Thus it proved with the prophet Jeremiah, see Jere. xxvi, 1 to 24. Again, when the rulers of Israel were cut to the heart through the perseverance and reproof of the apostles, they took counsel to slay them. "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest, haply, ye be found even to fight against God. And to him they agreed." Read Acts v, 33 to 40.

Thus God is pleased at times secretly to divide men for their own good. Therefore it is written, "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit (of corruption) to be enlightened with the light of the living." Job xxxiii, 29, 30; read also xxvii, 13 to 23; Judges v, 15, 16; Luke xii, 51 to 53.

When the Lord sent Gideon against all the hosts of Midian, with only three hundred men, what did they do? Did they bear a sword and shield and spear, and slay as they went? No, their work being simple, they needed no deadly weapons. They were merely supplied with a lamp, lighted, a pitcher to put the lamp in so as to hide the light, and a trumpet to blow withal, and when they reached their separate posts around the enemy's camp, they stood in their place, brake the pitcher, displayed the light, and sounded the alarm, crying, The sword of the Lord, and of Gideon.

And the Lord did the work by dividing them, and setting every man's sword against his fellow, even throughout all the host. And they ran, and cried and fled.

And does not God require his servants to do the same in our day? Are they not to hold forth the lamp of God, and blow the gospel trumpet, and give sinners warning, that they may flee from the wrath to come, by forsaking their evil courses, turning to God, and laying hold on the hope set before them?

Probably you may ask, what did their lamps and pitchers represent in a spiritual point of view? I answer, The lamp and its light represented the word of God and the light of life, as it is written, "Thy word is a lamp unto my feet, and a light unto my path." Psa. cxix, 105; cxxxii, 13 to 17; 2 Sam. xxii, 29. The pitcher represented this clay tabernacle, our earthly bodies. Therefore saith the Apostle, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv, 7. "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii, 3. Thus they deny themselves, or break the pitcher as it were, and hold forth the lamp of God and the light of divine life as all and everything. Agreeable to his command, saying,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v, 16; read also 1 Cor. vi, 19, 20; Philip ii, 15, 16.

The prophet, speaking in reference to God's dwelling in the natural body of Christ, saith, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Isa. xlv, 15; 2 Cor. v, 18 to 21.

And as the glory of the invisible God was thus hid within the veil, that is to say His flesh, the earthly, visible temple, the natural man could not perceive it; the consequence was they asked, "What sign showest thou unto us? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of his body." John ii, 18 to 22.

Because the pitcher had to be broken before the glorious light could be conspicuously displayed, and when broken on the cross, the centurion and one of the thieves saw the light but others did not. Therefore saith the apostle, "If our gospel be hid it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 3, 4.

Ought not the chosen soldiers of Christ to do as Gideon's men did, and blow the gospel trumpet to warn sinners of their danger? Agreeable to that which is written, "Woe is me because of murderers, for my soul hath heard the sound of the trumpet, the alarm of war." Read 2 Cor. x, 1 to 5.

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. xxvii, 12, 13.

Therefore God commands his servants saying, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. And now I must say to you, agreeable to the last portion of the text, "Prepare to meet thy God, O Israel. For knowing the terror of the Lord, we persuade men." And may the Lord be pleased to enable you to prepare so as to obtain mercy, and find grace to help you in time of need, while I remain thine to serve faithfully in the Lord.

FREDERICK HASTED.

## CHAPTER XXVII.

WRITTEN ON THESE WORDS:

*"If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain."* James i, 26.

In our day and generation, when there is such an extensive profession of religion, and such a limited possession of the grace of God in the heart, it becomes more urgently necessary that we should all turn our serious attention to these words of the Apostle, and study their import.

You will doubtless understand that these words were not written in order to teach the fallen sons and daughters of Adam how the grace of God is to be obtained, but how they are to prove that they actually possess the grace of God in their hearts, and manifest its ruling influence over their words as well as

actions. If you wish proof, I will refer you to the first epistle of Peter, iii, 10 to 12.

I presume you are also aware that there are thousands of persons, both male and female, high and low, rich and poor, who vaguely acknowledge the religion of Jesus, consider themselves Christians, and expect to be looked upon by others as such, who are so habituated to cursing, swearing, lying, filthy and unbecoming conversation, that they scarcely know they are doing it, or vainly consider themselves great by doing it.

But by allowing their tongue such liberty of action, it is very evident they not only lower themselves amazingly in the estimation of all who abhor and detest such language, but they debase themselves wonderfully in the sight of God, and plunge their souls deep in sin and wickedness.

As a caution to thoughtless souls, Wisdom declares, "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Prov. xviii, 21.

I would now ask you: Do you love death? or do you love life? If you love death, go on with your evil, lying, blasphemous and foul-mouth discourse and you will be sure to obtain. For proof, read Eccle. xi, 9, 10; Rom. ii, 8, 9. But if you love life, bridle the tongue, for thus saith the Lord: "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Matt. xii, 37.

For what proceeds out of your mouth shows who holds possession of your heart, and under the influence of what spirit you speak. On this ground the Apostle in the text declares positively, "If any man among you seem to be religious, and bridleth not his tongue this man's religion is vain."

By this you may clearly understand that your words are looked at. Leave off cursing, swearing, lying, vain jesting, and all evil speaking, such as taking the Lord's name in vain, &c., then; for by indulging in such things, you prove yourself not to be a Christian. If you doubt the assertion, read Eph. ii, 2, 3; 1 Pet. iii, 10 to 12.

When our Lord was on the earth in the flesh, being desirous to enforce this doctrine, he put the following question to his hearers, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." Matt. vii, 16 to 20.

In view of this the Apostle wrote to believers in Christ, saying, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake: having the same conflict which ye saw in me, and now hear to be in me." Phillippians i, 27 to 30.

The Apostle Peter, writing to believers in Christ under the influence of the same Spirit, asks them, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii, 11, 12.

Wisdom declares even "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness." Pro. x, 19 to 32.

How necessary it is then for all mankind to pay attention, and look at their words before they speak them, for God complains of some saying, "Thou givest thy mouth to evil, and thy tongue frameth deceit. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." *Psa. 1, 19, 22, 23.*

Here you see is a solemn warning, to which is added a precious promise, attainable by those who pay strict attention. Therefore, "Awake to righteousness, and sin not."

When persons are angry, and some get angry very easy, then they are very liable to let perverse words escape their lips. To such wisdom speaketh on this wise, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." *Pro. xvi, 32.*

Will you not endeavor to govern your temper then, to suppress ill feeling, and check the flow of evil words, which do engender strifes, stir up ill feeling, arouse evil passion, and bring forth wicked words from others.

You have probably read Christ's sermon on the Mount, where he declared to his hearers, "Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God." *Matt. v, 5, 7, 8, 9.*

The Apostle Peter, writing to believers in Christ concerning their manner of acting, saith, "Finally be ye all of one mind, having compassion of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that you are thereunto called, that you should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil and do good; let him seek peace, and insure it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." *1 Pet. iii, 8 to 12.*

The Apostle who wrote the text, wrote further, saying, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths, that they may obey us, and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue being a fire, a world of iniquity, it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." *James iii, 2 to 6.*

That is, if it has full liberty, without restraint. But, in order to show the restraining influence of the grace of God, he asks, "Who is a wise man and induced with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace." *James iii, 13 to 18.*

Now it is very evident that God sometimes sends a scourge upon a land, because of the wickedness of the inhabitants thereof. Consequently those persons who give way to evil habits, or indulge in wicked practices, not only bring the curse of God, and with it the judgments of God, upon themselves, but also on the land in which they dwell, and therefore the country and their fellow citizens or subjects, whichever they may be, have to share in a general manner, the temporal visitation of their crimes.

Such was the case with the Israelites in the days of old, for God sent the prophet to them, saying, "Hear the word of the Lord ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they

break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Hos. iv, 1 to 3.

But in order that you should understand that this was not confined to the Israelites alone, another prophet wrote, saying, "Then I turned and lifted up mine eyes and looked, and behold a flying roll, and he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." Zech. v, 1 to 3.

See how cautious you ought to be, for your profession of religion will not screen you, it will rather blacken your crime, increase the indignation of the Lord, and hasten punishment, because you disgrace your profession, the cause of Christ and Christianity, and the name of God is plasmished through you, like as it was among the Gentiles, through the misconduct of the Jews in former time.

For they professed to be the people of God, thought they knew God, pretended to serve God, love and adore Him, and yet their evil deeds gave their profession the lie, and proved that instead of serving God, they were serving sin and Satan.

And how many thousands are there at the present day, who boast of belonging to the Roman Catholic Church, the Church of England, and other churches or societies, who are awfully addicted to drunkenness, cursing, swearing, lying, vain talking and jesting, if they are not guilty of other evils?

And do they not deny God by their works? Are not these evident tokens that they neither know God, serve God, nor obey God? Doubtless their committing such crimes gives their profession of faith the lie; for if they really knew God by experience, and believed in their heart that He really existed, they would be sensible that His eye was constantly upon them, and His ears open to their evil words, as well as to good words and prayer.

If you wish proof from Scripture, I will refer you to Proverbs xv, 3, 4; Matt. xii, 23.

You are aware that men often give vent to, and display the vilest passions, and the vilest principles, by blasting their fellow creatures, endeavoring to do them all the mischief they can, cursing and swearing at them, and wishing that God may send them to hell, or do some other bad thing to them.

Would you call this serving God, or doing the will of God from the heart? Does Christ command men to do thus? Nay, his command is, "Swear not at all." Neither resent an injury; for he saith, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that you resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. v, 34, 38, 39; see also Isa. l, 6; John xviii, 22, 23; James v, 12; Col. iii, 8 to 17.

The Apostle saith, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv, 29.

And Jesus further saith, "If you love me keep my commandments; he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto Him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." John xiv, 15, 21, 22, 23, 24.

And all that I request of you now, is, that you will consider these things seriously, and may the Lord be pleased to grant you light and understanding to discern good from evil, and enable you to forsake the evil and choose the good, that your soul might be saved in the day of the Lord Jesus.

While I remain thine faithfully to serve in the bonds of the gospel of God.

FREDERICK HASTED.

For there's a new and living way,  
Marked out with lines of blood,  
Wherein apostate rebels may  
Again return to God.

For Eden lost by Adam's sin,  
Thro' Jesus' blood and pain,

His seed eternal life shall win,  
And paradise regain.

Till round the throne the blood-bought race,  
Electing love shall bring,  
Let sinners sav'd proclaim free grace,  
And Christ exalted sing.

KENT.—*Common metre.*

## CHAPTER XXVIII.

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WRITTEN ON THESE WORDS:

*"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."* Luke xi., 20.

You are aware that the finger of man is on his hand, and most men write, and do many other things with their right hand, although some are left-handed. Nevertheless, in performing most acts they all use both.

Now, Christ, in his own proper person is the right hand of God, and the Holy Ghost his left hand, consequently as it pleased the Father that in him should all fulness dwell, (see Col. i. 19.) he possessed the left hand also.

Therefore, when he addressed his disciples on the subject of their receiving the Holy Ghost, he said unto them: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi., 7, 8.

And as Jesus was in fashion as a man, (see Philipians, ii., 8,) he possessed two natural hands also. And it is recorded in the New Testament, that "Jesus went unto the Mount of Olives, and early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded us that such should be stoned; but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her; and again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her: Woman, where are those thine accusers? hath no man condemned thee?

She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee; go, and sin no more." John viii., 1, 2.

Now, in this case, you may easily perceive the difference between these men and the Saviour. He knew their sinful condition, but they were ignorant of it, being in darkness, consequently they did not know him. He was the judge of all the earth, (for proof, read John v., 22 to 29; Acts x., 42, 43,) yet he did not expound the law to them, but appealed immediately to their conscience to convince them of their sad condition by sin, and show them the spirituality of the law, which reacheth to the thoughts and intents of the heart. (see Matt. v., 28.) Therefore, it is written: "The heart is deceitful above all things, and desperately wicked; who can know it? (then he saith,) I, the Lord, search the heart, I try the reins, even to give every man according to his ways; and according to the fruit of his doings." Jere. xvii., 9, 10; read also Mark vii., 21 to 23.

Thus you may see in the case before us, that while Christ was writing on the ground with his finger, the Holy Spirit was searching their hearts, and convinc-

ing them that they were such sinners in the sight of God that they could not execute the sentence of the judge.

But I would not have you think that those men, to whom he addressed himself at that time, were worse than others, "For all have sinned and come short of the glory of God," (Rom. iii., 23,) and God hath declared "The soul that sinneth, it shall die." Ezek. xviii., 20.

The woman taken in adultery appeared before the Lord under different circumstances; her crime was made public; she might well be ashamed and confounded, for she stood before him a condemned criminal under the law, but Christ set her free from its curse and condemnation.

How very different was this, to what happened in the city of Washington, on the 27th day of February, 1859. That woman was not taken in the act, but was suspected, and finely acknowledged her guilt. Her husband did not punish her, as she deserved, but wreaked his vengeance on the man, plunging his soul into eternity without allowing space for repentance, saying to him, You have dishonored me, and you must die; and shot him down immediately.

Thus he took the law, and more than the law in his own hands, and executed vengeance without mercy. As a caution to such, the Apostle declares, "He shall have judgment without mercy, that hath showed no mercy." James ii., 13.

How perilous then must the situation of the avenger be? For it is written: "Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii., 19 to 21.

Thus you see, men, who in all probability think themselves Christians, because they profess Christianity, and may have been baptised into the Christian religion, act very different to what is required of them by the law of Christ. For when Peter said to Christ, "Lord, how oft shall my brother sin against me, and I forgive him—till seven times? Jesus saith unto him: I say not unto thee until seven times, but until seventy times seven." Matt. xviii., 21, 22.

Nevertheless, although he required them to show such lenity under general circumstances, yet he allows a man to put away his wife for fornication, but for no other offence, (for proof read Matt. v., 31, 32,) because he declared in another place, "What, therefore, God has joined together, let not man put asunder." Matt. xix., 6.

But by committing adultery, she not only defiles her own body, but subjects her husband to the ownership and maintenance of a spurious offspring, and allows her affections to be alienated from him and joined to an adulterer, by which she is already separated from him in her heart.

Yet, in the case I have referred to above, instead of the woman being divorced from her husband, the adulterer was killed, contrary to law or justice, and many persons seem to sanction the act. Yea, according to report, some of the heads of the nation have visited the avenger in his confinement, sympathising with him. Whether they approve his course or not, is not for me to say, but it is liable to be construed into an approval.

No wonder there is so much evil committed in the land, when the use of the cane is sanctioned in high places. The cudgel, the dagger, the bowie-knife, the pistol, revolver and rifle, are the order of the day, and the laws, both of man and God, are despised and trampled under foot, and the requirements of the Gospel disregarded.

What kind of an age do we live in? Is this the nineteenth century? or are these United States the glorious and enlightened country which it is supposed to be? Would not the evils which are being practised in them prove that they outdo in wickedness some of the countries of the dark ages?

Hath not the Lord greatly blessed this country? Yet, how is he requited? Doth he not consider men in authority stewards, to act agreeable to his will? both in a temporal and spiritual point of view?

Hear what he saith: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said: Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"

Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Of a truth, I say unto you, that he will make him ruler over all that he hath.

But, and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and be drunken:

The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For, (mind what follows,) unto whomsoever much is given, of him shall be much required; and unto whom men have committed much, of him they will ask the more." Luke xii., 41 to 48; read also Psa. ix., 12; Isa. xxvi., 21; Ezk. ix., 9; 1st Kings xxi., 1 to 29, and behold the awful responsibility of men in authority.

In respect to the case of adultery, I am aware that it is written: "Jealousy is the rage of a man." Prov. vi., 31. But then again it is written: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Pro. xvi., 32.

Consequently, if those evils are let alone and allowed to increase, where will this nation drift to? Particularly when craftiness, deception, intrigue and dishonesty are not only extensively practised by persons in high places, but even plunder, rapine and murder are encouraged, and even recommended to acquire territory, extend the area of slavery, and satisfy the craving ambition and wicked thirst for gain of petty tyrants, in opposition to freedom and liberty.

By what spirit can such persons be actuated? Is it a good or an evil spirit that impels them to act thus? Doubtless it is an evil spirit, and the Saviour addresseth such, saying, "Ye are of your father the devil, and the lust of your father ye will do. (To understand lust, or covetousness, read Rom. vii., 7; Ezek. xxxiii., 31; Luke xii., 13 to 21, xvi., 13 to 23; Eph. v., 1 to 21.) He was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own: for he is liar, and the father of it." John viii., 44.

The old testament bears this out by first asking, and then making a declaration, saying, "Do ye, indeed, speak righteousness, O congregation, do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness: ye weigh the violence of your hands in the earth, (compare this with the frauds and violence practiced in Kansas and other parts of the country, and see how it agrees.) The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: They are like the deaf adder that stoppeth her ears. Which will not hearken to the voice of charmers, charming never so wisely." Psa. lviii., 1 to 5.

And again it is written: "Surely, men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Psa. lxxii., 9; see also 1st Tim. iv., 1, 2.

The good spirit in Christ commanded his followers to do unto all men as they

would that men should do unto them, for this is the law and the prophets. "For he said, surely they are my people, children that will not lie: so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. lixiii., 8, 9.

Consequently he declared in the text, "if I, with the finger of God, cast out devils, no doubt the kingdom of God is come upon you."

Would it not be well, then, for those who are truly enlightened, not only to endeavor to convince such sinners of the error of their ways, but to pray the Lord to cast the devil out of their hearts, and set up his kingdom there, that they might love the Lord with all their heart, and their neighbor as themselves, instead of seeking by wicked means to decoy, deceive, and take advantage of them, perverting judgment and justice, and stirring up strife, debate, contention, and even bloodshed, where peace, good will, and brotherly love should rule and reign, and men seek each other's welfare and benefit? If men would act on the principles of Christianity, instead of vainly endeavoring to satisfy sinful and avaricious minds, would it not exalt the nation in the eyes of the world, and in the sight of God, far more than an extension of territory, even if acquired by honorable means? And how much more if acquired by fillibustering, carnage and slaughter. And then, instead of extending knowledge, freedom and liberty, extend the area of slavery, ignorance, tyranny, oppression, and wickedness.

Why not then consider these things? and act with Christian forbearance and moderation toward all men, and throw yourselves under the protection and guardian care of the Almighty Jehovah, agreeable to the Apostle's recommendation, saying, "Let your moderation be known unto all men. The Lord is at hand, be careful for nothing; but in every thing, by prayer and supplication with thanksgiving let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv., 5, 6, 7.

Do not covet Cuba, as David coveted Uriah's wife, it might cause the nation much grief. You are aware that the Lord did great things for David in a temporal point of view. And hath he not done great things for this nation? Beware, lest thou also fall into the snare of the great enemy of mankind.

For thus said the Lord God of Israel to David: "I anointed thee king over Israel, and I delivered thee out of the hand of Saul: and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah: and if that had been too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house: because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, behold, I will raise up evil against thee out of thine own house." 2 Samuel xii., 7 to 11.

And cannot God raise up evil in this country, and divide it, if thou do evil in his sight? God can deal with a nation as with a man. Therefore, it is written: "Righteousness exalteth a nation; but sin is a reproach to any people. The king's favor is toward a wise servant; but his wrath is against him that causeth shame." Pro. xiv., 34, 35.

Think of this then ye men in authority, and act as becometh you in the sight of God and man, without partiality, and without hypocrisy. (Read Mal. ii., 9; 1st Tim. v., 20 to 22.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. xvi., 26.

May the Lord be pleased to convince you of the error of your ways, and bring you to the saving knowledge of himself, whom to know is life eternal, that you may be enabled to spend the remainder of your days to the honor and glory of his grace, and of his great and glorious name.

While I remain thine faithfully to serve in the bonds of the gospel of God.

This is the second edition, published 1863.

FREDERICK HASTED.

#### CHRIST, OUR REFUGE.

Christ is the sinner's only friend,  
Salvation's in his name;  
His love to Zion knows no end,  
To endless years the same.

Christ is a refuge in distress,  
When tempests rage within.  
Or when her foes around her press,  
The world, death, hell and sin.

The way, the glorious way to God,  
Shines in his bleeding side;  
From every stain of sin that flood,  
Shall surely cleanse his bride.

Her life from danger is secure,  
'Tis hid with Christ above;  
Jehovah's throne stands not more sure,  
Than his unchanging love.

Tho' still her sins displeasing are,  
He views her in His Son:  
Clad in his vesture bright and fair,  
She's like the Holy One.

For that bless'd hour she daily sighs,  
When His dear face to view,  
She, mounting to her native skies,  
Shall bid all sin adieu.

## CHAPTER XXIX.

### WRITTEN ON THESE WORDS:

*"Son of man, set thy face toward the mountains of Israel, and prophesy against them. And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains of Israel, and to the hills, to the rivers and to the valleys. Behold, I, even I, will bring a sword upon you; and I will destroy your high places. And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate; and your works may be abolished."* Ezekiel vi., 2, 3, 4, 5, 6.

Now, I wish you seriously to consider what this great temporal punishment was to be inflicted on Israel for. It was because they not only considered themselves the people of God, but they professed to know him, while in works they denied him, for their actions gave their professions the lie. They being enemies to God by wicked works. And he was now about to correct them, if peradventure they might be induced to examine themselves and forsake their evil course.

And as the words of God in his threatenings to Israel stands good to all the inhabitants of the world throughout time, the sinners among all people, as also sinful nations, or parts of nations, would do well to take warning like the king and people of Nineveh, and alter their course before the evil pronounced overtakes them. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope." Rom. xv., 4.

As a general rule, mankind puts the evil day far off, under the delusive idea that it will not fall upon them. Such appears to have been the case with these United States, particularly the Slave States, until the sword has overtaken them, and they have suffered to a great extent, according to that which the text declares.

Again it is written: "How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" Jer. vi., 7 to 9; read also ix., 9 to 14; and xxv., 1 to 33, particularly.

By these you may observe that God allows war, tumult and distress to arise in nations, and upon and among nations, as a scourge for iniquity.

And as I am very desirous that people should seriously consider the things that make for their eternal peace, I have worked hard and diligently for many months, at considerable expense, sending pamphlets and writing letters to persons inhabiting different parts of the globe, such as England, Ireland, Scotland, Wales, the Isle of Wight, Isle of Man, Stockholm, in Sweden, Nova Scotia, New Brunswick, Cape Breton, and Prince Edwards Islands, the Canadas, and more than twenty different States of the Union, sending, in most cases, three pamphlets on different subjects, in one package, to the postmaster of the county seats, and other villages marked on the map I refer to, and also to the mayor, where I think it likely there is one.

Altogether I sent about one hundred packages to different persons in Ken-

tucky, placing a three cent stamp on each, costing three dollars for stamps alone. But a certain postmaster of a town on the Ohio, sent them back, addressing me as the "Author of three pamphlets, an abolitionist, Buffalo, N. Y." In lieu of these I sent him three others on religious subjects, which he did not return.

Two of the first pamphlets contained twenty-one different subjects, at the end of which was my name. But being prejudiced, it appears he did not read enough to see it. Thus the great enemy of the soul often induces sinners to reject the counsel of God against themselves, if they see something they do not like.

Is it not very unreasonable for any person to suppose they would be benefiting or obliging me by reading my writings? or those I publish, when I send to them gratis about thirty cents worth. I believe I have paid, up to this time, about thirty dollars for stamps, and several hundreds of dollars for printing, giving my time and labor in.

Ought not all persons, to whom I send, consider I was seeking their soul's eternal welfare? And should they not also thank God for enabling and inducing me to do it?

But instead of this, that postmaster seemed to think he was casting great reproach on me by calling me an abolitionist. Probably not considering that God and Christ are abolitionists, therefore it is written: "Hearken unto me, ye that know righteousness—the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, &c." Isa. li., 7, 8.

You are aware that God is represented in scripture as the Maker and Creator of all, and as such had undoubted right to govern, reign, and rule over all. But Satan revolted against the authority of God, and sought to rule, at least over himself and adherents. But he got cast out of heaven, and then he vented his spite on man. But he acted craftily, in order to steal man from God, thinking probably it would not do to use force, for in that case God would have defended him. So he began by inducing them to believe a lie, become discontented and revolt against the authority of God, supposing they did not enjoy real freedom, being restricted, or denied that which Satan made them think was of the greatest importance to them.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, (that was the eyes of their understanding, for they had eaten of the tree of knowledge,) and they knew that they were naked;" read Gen. iii., 3 to 7. For having disobeyed God's command, they were now exposed to the wrath and indignation of the Almighty for doing it.

Thus you see, by hearkening to the evil insinuations and flattering temptations of the great enemy of God and man, they obtained a knowledge of evil, became the bond-servants of sin and Satan, (see John viii., 34,) incurred the displeasure of their heavenly Father, were banished from Eden, and deprived of all its enjoyments, to eke out a precarious existence, entailing upon themselves and posterity the liability of having to endure far greater punishment in the world to come.

Now, in all seriousness, I wish you to compare with this the professions, actions, and aims of Jefferson Davis, and seriously consider how they agree with the operations of man's great enemy with our first parents, Adam and Eve. Was not his address to the Southern people similar to that of Satan to Eve? Did he not endeavor to make them believe that they did not enjoy, neither were they likely to enjoy true liberty and their rights while they remained in the Union? Their only remedy was to revolt, and let him or some one else like

him rule over them? (as Absalom insinuated to his father's subjects; see 2d Samuel xv., 1 to 13.) But what has he done for them except to plunge them and their country in ruin? sacrificing their lives to the ebony idol, similar to the poor, uncultivated Hindoos, who, being ignorant of Satan's devices, sacrifice their lives to an idol, by throwing themselves under the wheels of the car of Juggernaut.

He will, undoubtedly, have to answer for awful crimes, such as I should not like to answer for if I could obtain ten thousand worlds. How much less then for a few States, which are already partly, and probably will be entirely, laid waste, agreeable to the text, without any occasion or just cause? For the people of the Slave States enjoyed the same privileges that the Free State people did, and one extra, for, if I understand right, their slave-property gave them a certain influence in voting, beyond those who had not slave-property.

They could also go into the territories and settle on a level with Free State people, taking with them anything they choosed except slaves, which would give them a pre-eminence over others, and in process of time probably enable them to establish slavery in the territory so as to make it into a Slave State, and thus deprive the Free State people of all their hope and expectation of freedom and liberty for themselves and posterity, as well as opening a field for the freedom seeking emigrants from all nations. This would shut out the light of the glorious gospel of God, and darken the land, contrary to republican institutions. Under these circumstances, ought they not to have been content for slavery at most to remain in existence in those States where it did exist, without striving to extend it over free soil, under pretence that they had a right to?

Has any man, or set of men, a right to do wrong in the sight of God and man? If they have, I ask who gave them that right? It must be him who showed the great Redeemer all the kingdoms of the world and the glory of them, and said: "All these things I will give thee if thou wilt fall down and worship me." See Matt. iv., 8, 9. But they are not to be had on any other terms. Who then are the slaveholders striving with all their hearts to worship? God or Mammon? The Apostle declares: "Covetousness is idolatry." See Eph. v., 5. Are they not idolaters then? worshipping those images which they have formed to themselves to worship? for whatsoever is set up in the heart and affections, is an idol, held to be dearer than God.

May they not expect God to visit them in his anger, as he threatened to visit Israel in the text? Do they not consider themselves people of God? and profess to be Christians? The losses, crosses, afflictions and sufferings they have been already called upon to experience, reminds me of an epitaph on the headstone or tomb of a young lady, which represented her as saying

I was well, would be better,  
Took physic, here I am.

Were not the Southern people well? and doing well? Why then were they not content? For it is written: "Godliness with contentment is great gain." 1st Tim. vi., 6. But according to their present condition they appear to have acted similar to the man who had plenty to support him as long as he might have lived, but fearing he might live to want, committed suicide. Thus you may behold the weakness of man, and the power of the enemy of his soul, who is represented in scripture as king over all the children of pride. Job xli., 34.

Job, you see, had to endure great affliction before he experienced a change for the better. And although he said, "All the days of my appointed time will I wait till my change come." Job xiv., 14.

Yet, before it did come, he manifested some impatience under affliction. Nevertheless he had to undergo a thorough change. Therefore it is written: "Behold ye among the heathen, and regard, and wonder marvellously: for I

will work a work in your days which ye will not believe, though it be told you." Hab. i., 5. Therefore, if it be the will of God to work a radical change in this nation, take heed how you oppose. "For the Lord shall rise up as in mount Perazim; he shall be wroth as in the valley of Gibeon, that he may do his work—his strange work; and bring to pass his act—his strange act." Now, therefore, be ye not mockers, lest your bonds be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. xxviii., 21, 22.

Probably you do not consider God and Christ to be abolitionist. But in our text God has declared the works of man shall be abolished. And the Apostle, writing to Timothy of Jesus, saith of him, "who hath abolished death and hath brought life and immortality to light through the gospel." 2d Tim. i., 10. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph. ii., 15 to 18.

Thus was wrought a radical change, completely altering the old order of things, teaching men that instead of being saved by the works of the law, they were to be saved by the hearing of faith, through him who had fulfilled the law, magnified it, and made it honorable. For "it pleased God by the foolishness of preaching to save them that believe." 1st Cor. i., 21.

I now ask, Would it be wise for you to complain of Christ being an abolitionist? He abolished spiritual slavery. Why should not his followers abolish temporal slavery?

The Jews, as a nation, complained of Jesus, and opposed, and still do oppose the new order of things, but how do they succeed? are they not in a bad condition to die? When some of them brought Paul before the judgment seat, and accused him to Gallio, saying, "This fellow persuadeth men to worship God contrary to the law." Gallio said unto the Jews: If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters. And he drove them from the judgment seat.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things." Acts xviii., 13 to 17; read also xix., 23 to 28.

Others said: "Those that have turned the world upside down, are come hither also." But were they not all in darkness? God knowing that the Jews, as well as others, were in darkness, sent his beloved Son to enlighten them. But they rejected him. Therefore, he saith: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii., 19, 20.

Therefore, God declares: "I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things." Isa. xlv., 7. Again it is written: "Darkness shall cover the earth, and gross darkness the people." Nevertheless, the darkness shall not be such as was in your vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee, of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." Isa. ix., 1, 2.

"The Apostle announces this more experimentally by declaring, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2d Cor. iv., 6; read also Numbers vi., 22 to 27.

But as the Southern people appear to be in gross darkness, having shut out the light of the glorious gospel of God, and formed and set up images in their vain and wicked imaginations to worship contrary to his revealed will. It appears He is visiting them in his anger agreeable to His declaration in the text. Therefore, I hope they will seriously consider their ways and repent, ere it be too late and they be cut off in their sins, then a great ransom, even Jesus cannot deliver them.

Adieu, while I remain thine to serve faithfully in the bonds of the Gospel.

FREDERICK HASTED.

February, 1863.

## CHAPTER XXX.

*Written on these Words:*

“He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father, David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke i, 32, 33.

Now as persons are much divided in their opinions concerning this kingdom, and Christ as David’s son, I propose making some enquiry into the subject.

You are probably aware that the Jews expected the Messiah about the time Jesus made his appearance. And when he appeared, they thought it would be with power and great glory as an earthly monarch, like David and Solomon.

But being ignorant of what passed between the angel and Mary, and Christ not appearing to them in the character of an earthly prince, he became a stumbling block to them.

Their rulers, also, knew where Christ was to be born, and they informed Herod of the fact. But they were not aware that Jesus was born in Bethlehem, because he remained there but a short time, on account of the murdering intentions of Herod. See Matt. ii., 4—15.

But in order to show what kind of a kingdom Christ came to establish, His forerunner, John the Baptist, came preaching in the wilderness of Judea, saying: “Repent ye, for the kingdom of heaven is at hand.” Matt. iii., 2.

Soon after this, Christ Jesus, himself, came, saying: “The time is fulfilled, and the kingdom of God is at hand; Repent ye, and believe the gospel.” Mark i., 15.

Now, if you enquire What they were to repent and believe the gospel for? I answer, It was that they might enter in spirit into this new and spiritual kingdom of heaven and of light. As saith Jesus: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John v., 24. Thus they enter into the kingdom, as saith the Apostle: “For we which have believed do enter into rest.” Heb. iv., 3, 10.

This rest, or spiritual kingdom, being established in Light, the Apostle wrote to the Colossians, stating, that he gave “thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Col. i., 12, 13.

“Then spake Jesus again unto them, saying, I am the light of the world; He that followeth me shall not walk in darkness, but shall have the light of life.” John viii., 12.

Thus God was pleased to fulfill the declaration of the Psalmist, saying: "How excellent is thy loving kindness, O, God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." *Psa. xxxvi., 7—9; xliii., 3.*

And again he declared: "Light is sown for the righteous, and gladness for the upright in heart." *Psa. xcvii., 11; Luke ii., 32.* And how is this light sown? It is by preaching the gospel; for proof, read *Acts xiii., 44—49; xxvi., 18; 2 Cor. ix., 3—7.*

Therefore, saith the Apostle, to those who had been enlightened and translated from darkness to light, and from the power of Satan unto God: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness and truth:) Proving what is acceptable unto the Lord: And have no fellowship with the unfruitful works of darkness, but rather reprove them." *Eph. v., 8—11.*

Thus is delineated to a certain extent the character and standing of the true and Spiritual Christian. And anything short of this amounts to but little. Therefore, our Lord declared to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit: (And as the birth is Spiritual, so also the kingdom into which the soul enters is Spiritual:) Marvel not that I said unto thee, Ye must be born again." *John iii., 3, 5, 6, 7; read Rev. i., 1—6, 9—18.*

In answer to Pilate, Jesus gave him to understand that he was not a temporal earthly monarch, but a Spiritual king, saying: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born. (See *Matt. ii., 1, 2.*) And for this cause came I into the world, that I should bear witness unto the truth; (mind what follows:) Every one that is of the truth heareth my voice." *John xviii., 36, 37.*

Therefore he declared in another place: "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! (as if it was to be seen on any particular spot on the globe with the bodily eye,) For, behold, the kingdom of God is within you." *Luke xvi., 20, 21.* That is, wherever he hath a people, and they possess his grace in their hearts, there is the kingdom of God. As saith the king himself: "Where two or three are met together in my name, there am I in the midst of them." *Matt. xviii., 20.*

And when he was entreating the Father for his disciples, he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." *John xvii., 20—23.*

And in order to show a little what kind of persons Christ came to save, and how they act before and after conversion, it is declared of Jesus, that he "entered and passed through Jericho: And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich, And (his curiosity being excited,) he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him: Zaccheus, make haste, and come down; for to day I must abide at thy house; And he made haste, and came down, and received him joyfully. (Thus you see, Zaccheus did no great feat, he was anxious to see Jesus, and the Lord knew it, and when he reached the spot, he called him, and he not only obeyed the call and came down, but he received him joyfully, and the Apostle tells us, that "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i., 12, 13.) And when they saw it, they all murmured, saying: That he was gone to be guest with a man that is a sinner; And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold. (Thus you see, his heart was opened.) And Jesus said unto him: This day is salvation come to this house, forasmuch as he also is a son of Abraham. (See Rom. ix., 8.) For the son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, (literally.) He said, therefore: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying: "We will not have this man to reign over us." Luke xix., 1—14, 15; xxii, 29, 30. Heb. xii., 28.

The prophet foreseeing this, said: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven; (read Acts i., 9,) and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; (If they would be saved,) his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii., 13, 14; read also Mark xi., 9, 10; Luke xii., 31—37.

"And he, Jesus, said unto them, verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, and he was transfigured before them, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Mark ix., 1—3.

Again, after his resurrection he appeared to his disciples and said unto them: "All power is given unto me in heaven and in earth; Go ye therefore, and teach all nations, baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. xxviii., 18—20.

Now if the king is with them, the kingdom must be in them, and they in the kingdom. Nevertheless, as the kingdom is twofold, there is a greater and more glorious kingdom above, where the wicked cease from troubling, and the weary be forever at rest; read, 2 Tim. iv., 6—8.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked: For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2d Cor. v., 1—4.

Therefore it is thus written of Christ's kingdom on earth: "Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land; and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." Isa. xxxii., 1—4; xxviii., 5, 6.

But, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

"For he must reign, (as God's king in Zion,) till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet, read Gen. xli, 38—44.) But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1st Cor. xv., 19—28.

Having written the foregoing on Sunday evening, Feb. 12th, 1860, I had thought of closing the subject; but on waking between 4 and 5 o'clock on Monday morning, I found my mind deeply engaged on the subject of Liberty and bondage, and lest I should forget it, I got up, lighted the lamp, and commenced writing.

My thoughts had been previously running through the Scriptures, Europe, and America, considering the law of bondage, the law of liberty, slavery and freedom. But in order not to take up too much space, I will begin with the law of Moses, because that shows man's bondage to sin and Satan, and his indebtedness to God.

No soul being free while in a state of nature, it cannot enjoy liberty on any part of the globe. Therefore in that respect it matters not on what part they dwell.

Now in the kingdom of Christ, the people are governed by the law of Liberty, instead of the law of Moses. Therefore Liberty is the higher law.

And in order to obtain liberty, those in bondage are exhorted to flee from the wrath to come, to the hope set before them in the gospel. This hope is Christ, who reveals himself to the seeking soul within the pale of the Spiritual Church. Therefore it is written, "As the dew of Herman, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." *Psa. cxxxiii., 3.* The Apostle declares, "Jerusalem which is above is free, which is the mother of us all." *Gal. iv., 26.*

The Spirit of Christ speaking by the mouth of the prophet, saith, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." *Isa. lxi., 1.*

To show that this referred to Christ, it is recorded in the New Testament, thus, "And he was teaching in one of the synagogues on the Sabbath day: And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, (see *Rom. viii., 30.*) and said unto her, "Woman, thou art loosed from thine infirmity: And he laid his hands on her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days on which men ought to work, in them therefore come and be healed, and not on the Sabbath day.

Then the Lord answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being daughter of Abraham, (see *Rom. ix., 7, 8.*) whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him." *Luke xiii., 10—17.*

The Scriptures inform us, that "Where the word of a king is, there is power," see *Eccle. viii., 4.* And the king himself declared, "The words that I speak unto you, they are spirit and they are life." *John vi., 63.*

And in the case before us, you see the king set this poor woman at liberty. Therefore said the Apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." *Rom. viii., 18—21.*

And the same Apostle further informs us, that "Where the Spirit of the Lord is, there is liberty." *2d Cor. iii., 17.* Thus you see, the adopted

children of God are free, they are therefore citizens of Zion, the city of the Great King. As saith the Saviour, "If the Son therefore shall make you free, ye shall be free indeed." John viii., 36.

The ancient Israelites had cities of refuge to flee to from the avenger of blood, and as soon as they entered there, they were safe from pursuit.

On this principle, England has been a land of refuge for the oppressed of all nations for a number of years. When Kossuth and a few followers took refuge in Turkey, to escape the vengeance of Austria and Russia, England backed up the Sultan and risked a war with Russia, to protect the refugees. And when France was about to demand of England to give up those conspirators against the life of the Emperor Napoleon, England would rather risk a war with France than sacrifice the principle of the freedom of her soil.

These United States act on the same principle with foreign nations. But the fugitive slave law destroys the principle between the States.

Why should this be? It is contrary to the law of liberty, both human and divine. Christ put forth a parable when he was on the earth in flesh, saying, "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought into him, which owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not, but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.

Then his Lord, after that he had called him, said unto him, O, thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii., 23—25.

Now slaveholder, how will you be able to stand before the Lord, after following, arresting and dragging your poor servant who has fled to a free State for refuge back, to pay you the little he owes you?

This is not the whole of the evil. You require persons who delight in the principles of Christianity to assist you in your tyranny and oppression.

Could you blame the free men of the free States if they would rather risk a war with you, than sacrifice conscience, the principles of Christianity, freedom and liberty, to return a person to bondage who ought to be free as soon as they set their feet on free soil?

Probably you will say, It is your property. Then I ask, whose property are you? The devil claims you as his, because you are sold under sin. (For proof, read John viii., 34—36.) Therefore it is written, "Ye have sold yourselves for nought, and ye shall be redeemed without money." Isa. lii., 3.

Do you expect to be redeemed? If you do, could sin and Satan hold you in bondage if Christ should speak, saying, "Loose him, and let him go." John xi., 44; Psa. cii., 16—20. Or is there any fugitive slave law allowing Satan to enter the kingdom of light, and drag back his run-away slaves who have fled for refuge?

Where then is your justice and equity? Did your slaves sell themselves, as you have sold yourself to sin? Or did some one else sell them?

"But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (see Gen. iii., 20; Acts xvii., 26.) These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them (thy sins) in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psa. l., 16—22. For "There is a time wherein one man ruleth over another to his own hurt." Eccle. viii., 9.

In order to give a correct idea of the proper use of the law of Moses, the Apostle declared, "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for manslayers. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1st Tim. i., 8—10; read also Exod. xxi., 16.

Will you now study these things, and act wisely? Or will you still pursue your evil course until the Lord shall come upon you unawares, cut you in sunder, and appoint you your portion with the unbelievers, as he hath threatened? See Luke xii., 45, 46.

For he hath pronounced a "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!"

And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain." Isa. x., 1—4.

Is this nothing for you to consider? If you think now it is nothing for you, yet I can assure you the time will come, when you will feel the consequence of your neglect. For God will punish his children as well as the

wicked; the only difference is, He punishes his children in this world, and the wicked in the world to come. Therefore saith the Apostle, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii., 6.

Consequently they complain, saying, "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. (Will not a sight and sense of this, produce in you shame and confusion of face, and great remorse of conscience?) For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom." Psa. xc., 7—12. "For what is a man profited, if he shall gain the whole world and lose his own soul?" Matt. xvi., 26.

May the Lord bless you, cause his face to shine upon you, and grant you much joy and peace in believing. While I remain thine to serve faithfully in the Lord.

FREDERICK HASTED.

# CHAPTER XXXI.

*Written on these words :*

“For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”—1st John, v. 7, 8.

Now I wish to inform you first, that at two o'clock on the morning of the thirteenth of February, 1861, I awoke, and lay awake until after three, and the above two passages of Scripture came to my mind, together with many others calculated to explain them. But, it being early and cold, and believing I should remember them, I did not get up until after six.

Now, as I am a friend of Union, and knowing that people differ greatly in their conception of things, so that one person is apt to understand and explain things one way, a second another way, a third, fourth, fifth and sixth, other ways, and so on, I desire to explain those passages to you, agreeable to Scripture and christian experience, as clearly as the Lord may be pleased to enable me, so that you may have an opportunity to understand them correctly, as is required of us. See 1st Cor. i. 10. Some talk of the divinity of Christ, some speak of Jesus as being a good man, who set good examples for others to follow, but nothing more. Others speak of the blessed Trinity, or three persons in one God, &c. &c.

Now, as it is God we should seek to please, and not man, or ourselves, I propose to examine attentively the sacred Scriptures, in order that we may be enabled distinctly to understand what God requires us to believe, and how it is to be received and held on to.

For this reason, Paul cautioned, saying: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Col. ii. 8.

The same Apostle set forth the difference between Adam and Jesus, saying: “The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual; the first man is of the earth, earthy; the second man is the Lord from Heaven.” 1st Cor. xv. 45, 46, 47.

Here I wish you properly to understand the difference between Adam and Jesus, and between the different offices they were to fill in God's creation, agreeable to His eternal purpose, which He purposed in Himself, and bear it in mind as we proceed.

Now, Adam is called “the son of God,” (see Luke iii. 38,) because God made him from virgin clay, and Jesus is called the Son of God, because he was begotten by the Holy Ghost, and formed from virgin flesh.

The office character of Adam was to people the earth. As saith God, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.” Gen. i. 28.

Thus he was appointed by God, as temporal lord, to rule over the whole worldly creation. And although he was perfect and upright while he remained in the condition in which he was created, yet he was only a natural being, “made subject to vanity, (or weakness,) not willingly, but by reason of him who had subjected the same in hope.” Rom. viii. 20. For God breathed into his nostrils the breath of life, (but gave him not the spirit of life,) and man became a living soul. And being allowed to exercise, (with only one restriction) his own free will, he made a very bad use of

his liberty. For he disobeyed God, hearkened to the flattering deceiver, and became carnal, sold under sin.

But this made way for the second Adam, whose dominion is spiritual, and extends over the new creation, because he came to save to the uttermost all that come unto God by him. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him, (if they would be saved;) his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. See also, Matt. i. 21.

But first he had to suffer many things, and be killed, and be raised again the third day. See Matt. xvi, 21.

For sin and Satan having made a wide breach between God and his creature, man; and the first Adam not being able to repair it, the second Adam was to stand in the gap, and make up the breach. Therefore, he is called "The repairer of the breach, the restorer of paths to dwell in," (Isa. lviii, 12,) that sinful mortals might return to God, enter the spiritual Eden, and dwell with God in Christ.

Consequently, as Jesus was ordained to act as mediator between God and man, he was qualified for the office. He possessed two natures, human and divine. The divine nature was to strengthen and support the human nature under all its troubles, trials, and afflictions, while the human nature was to be tempted, tried, afflicted, and punished in our stead, to bleed and die, and be raised again by the power of God.

Therefore, in contemplating the person of Jesus, it is necessary we should be careful not to confound the one with the other; but to a certain extent, view the two natures separately, ascribing to each its proper office and work. For although God took man into union with himself after Jesus came up out of Jordan, and Jesus declared afterward to the Jews, "I and my Father are one;" (John x. 30.) yet, of course, he meant in Spirit; because it is evident the human nature underwent great changes, for the purposes spoken of by the Apostle, (see Heb. ii, 8 to 18, iii, 1 to 14,) while the divine nature remained unchangeable. As it is written, "Thou art a priest forever after the order of Melchisedec." Heb. v. 6.

That is to say, in his office character as Mediator, or as God's spiritual high priest, he is always the same. And was seen by the eye of faith hundreds of years before he appeared in the flesh and suffered, as he is now seen by the eye of faith over eighteen hundred years since he appeared and suffered. Hence, his declaration to the Jews, "Abraham rejoiced to see my day; he saw it and was glad." John viii. 56. See Gen. xxii. 8, 13, 14. Ezek. xx, 40 to 44.

But not understanding him, they took up stones to stone him. He made a declaration to Martha, which, if taken in a literal sense, would appear very strange, because it referred to the new man of the heart, or the eternal spiritual existence of all true believers. Read John xi. 21 to 26.

Hence, the declaration, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah, v. 2. See also Matt. ii. 4, 5, 6.

Consequently, the gospel testifies the same, and should be preached the same throughout time. Hence the exhortation, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and forever." Heb. xiii. 7, 8. Rev. i, 8 to 20.

Peter, at the day of Pentecost, distinguished between Jesus and Christ, saying, "Ye men of Israel, hear these words: Jesus of Nazareth, a man, approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know. Him

being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death, (read *Psa. cxvi. 3. Sam. xxii. 2 to 51. Psa. xvi. 1 to 11. Acts ii. 25 to 28.*) because it was not possible that he should be holden of it. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." *Acts ii. 22, 23, 24, 36.*

Thus you see, it was the manhood only that was crucified. The Father having withdrawn to exact from him, as our surety, the payment of our debts. This caused him to cry out, in the anguish of his soul, "My God, my God, why hast thou forsaken me?"

As a proof that temporal death cannot destroy divine life, or even the divine principle of life in man, Jesus forewarned his disciples, saying: "Be not afraid of them that kill the body, and after that have no more that they can do. But fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." *Luke xii. 4, 5.*

It appears that the formation of Jesus commenced the new creation, and being born, the Apostle calls him "the first born of every creature." *Col. i. 15.* Read also, *Isa. lxxv. 17, 18, 19. Gal. iv. 26.* Because every creature that goes to Heaven must be born again, be made new creatures in Christ, and bear his image, that he might be the first born among many brethren. (For proof, read *John iii. 3, 5. Rom. viii. 29.*) And without experiencing this divine change, we cannot rightfully claim relationship with Christ; but when changed, we become heirs of God, and joint heirs with Christ. For proof, read *Rom. viii. 5 to 17.*

Consequently, as Jesus possessed two natures, all who are made new creatures in him possess two natures also. This constitutes the difference between mankind. Those who are in a state of nature, bear the image of the earthly Adam; and those who are in a state of grace, bear the image of the heavenly Adam. Therefore, saith the Apostle, "But we have the mind of Christ." *1st Cor. ii. 16.* And again, "He that is joined unto the Lord is one spirit," (*1st Cor. vi. 17.*) "because as he is, (or rather was,) so are we in this world." *1st John iv. 17.* "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." *Rom. viii. 29.*

Therefore, it is written, "What will ye see in the Shulamite? As it were, the company of two armies." *Songs, vi. 13.* The Shulamite signifies the church of God, and the two armies show the christian warfare between nature and grace, flesh and spirit. "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." *Rom. viii. 13; vii. 23, 24, 25. Gal. v. 16 to 26.*

But I must return to the Old Testament, for it is declared, "Known unto God are all his works from the beginning of the world." *Acts xv. 18.* And as God knew how he would save man from the ruin of the fall, he spake of Jesus as the woman's seed in the day of Adam's transgression.

Many years after this, God appeared to Abraham in the similitude of three men, and after being entertained by Abraham under the tree (of life,) and promising that Sarah should have a son, the men rose up from thence, and looked toward So-lom, which, in a spiritual point of view, represented this world. (For proof, read *Rev. xi. 8.*) These three, which are called men, represented the three which now bear record in Heaven, "The Father, the Word, and the Holy Ghost." Therefore, after Jesus arose from the dead, he appeared and spake to his disciples, saying, "All power is given unto me in Heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe (mind that) all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." *Matt. xxviii. 18, 19, 20. Rom. vi. 3 to 13.*

Now, if you take notice, only two of those were said to go to Sodom, and they set forth the Word, and the Holy Ghost. For it is declared, "And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord." Gen. xviii. 22; xix. 1, 12, 13, 14.

And he entreated the Lord to spare the city, but the number of righteous souls for which he stipulated could not be found in it, so it was destroyed. And even those few, who were plucked as brands from the burning, did not all enter Zoar, for Lot's wife disobeyed the command by looking back, and was turned into a pillar of salt, as a warning to others.

Consequently, Jesus cautioned those who were warned to flee from the wrath to come, to lose no time, or look back, but, "Remember Lot's wife." Luke xvii. 32: for "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 62.

A great number of years after God appeared to Abraham, and destroyed Sodom, he spake concerning sending his Word into the world, saying, "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11.

We may now enquire, what thing? and whereto was the word sent? And we may ascertain that it was sent to Mary, to be made flesh, and dwell among men, so as to perform what God had spoken above, and elsewhere.

And when Mary enquired how this should be brought to pass, she was told, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: (mind what follows.) Therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." Luke i. 35.

And Mary believing, the miracle was wrought. For proof of this, we have the testimony of her cousin Elizabeth, the mother of John the Baptist, who received the Holy Ghost from Mary's mouth, during her salutation, as it is recorded, saying, "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost.

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." Luke i. 41 to 48.

And when John was born, the tongue of his father, Zacharias, was loosed, and he was filled with the Holy Ghost, and prophesied, saying, "Blessed be the Lord God of Israel: for he hath visited and redeemed his people: And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our (spiritual) enemies, and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy covenant: The oath which he sware to our father Abraham: That he would grant unto us, that we, being delivered out of the hand of our (spiritual) enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: (read Matt. xi. 7

to 14. Isa. xl. 3 to 11.) To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us. (Here you see, he calls Jesus the dayspring from on high.) To give light to them that sit in (spiritual) darkness, (see Isa. xliii. 8,) and in the shadow of death, to guide our feet into the way of peace." Luke i. 67 to 79. See also, Isa. ix. 1, 2; xlii. 1 to 9.

David also spake of him, saying, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; (see John xiv. 6,) and righteousness shall look down from Heaven." Psal. lxxxv. 10, 11. Again he saith, "He sent his word, and healed them, and delivered them from their destructions." Psal. cxvii. 20.

And when Jesus was born, the angel bare witness unto the shepherds, saying, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii. 10, 11.

The wise men from the east came also to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Matt. ii. 2.

But wicked Herod, supposing he was to be a temporal king, thought to kill him in his infancy, and frustrate God's design. Like as Joseph's brethren thought to do respecting him, saying, "Behold this dreamer cometh; Come, now, therefore, and let us slay him, and cast him into some pit, and we shall see what will become of his dreams." Gen. xxxvii. 19, 20.

But an overruling Providence interposed, and instead of killing him, they sold him to be taken to Egypt, and after a while the dreams were fulfilled.

And to deliver Jesus from the wrath of Herod, Joseph was commanded to flee into Egypt, "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Matt. ii. 15.

"And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; but, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene." Matt. ii. 21, 22, 23.

And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to be in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee, sorrowing.

And he said unto them, how is it that ye sought me? wist ye not that I must be about my Father's business? (Thus confessing himself to be the Son of God, Joseph, saying nothing to him.) And he went down with them, and came to Nazareth, and was subject unto them, but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man." Luke ii. 42 to 52.

Now, as we proceed, I must request your attention, or you cannot be edified by what I write.

It appears that Jesus, instead of being subject to his mother and adopted father, until he was 21 years of age, as is customary in our day, he was with them until he was about 30 years of age, nothing further being recorded of him until his baptism by John in Jordan.

It was generally supposed among the people, that Joseph was his real natural father, but Joseph knew better. And being informed how he was begotten, and commanded to call his name Jesus, for he shall save his people from their sins, (see Matt. i. 20, 21,)

he kept the secret to himself. Mary, also, was informed, because, like Isaac, Jesus was the promised seed, and promised Messiah. (See Isa. vii. 14.) Therefore, it is written: "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth. A woman shall compass a man." Jere. xxxi. 22. Psa. cxxxix. 13 to 18.

This is the second time the Lord made a new thing in the earth, for when Korah, Dathan, and Abiram rose up against Moses in the wilderness, Moses said unto the people, "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation." Num. xvi. 28 to 33.

Joseph being made acquainted with the miraculous conception, he received the child Jesus as coming from God, and consequently received the blessing spoken of by the Apostle, (see John i. 12, 13, 14; read, also, Psa. xxv. 14; Isa. xlii. 6.) and he did his duty toward him as an earthly parent, and Jesus yielded obedience unto him as unto an earthly parent.

I have heard some persons say, if Jesus was not Joseph's natural son, then he was a bastard. And as others might think the same, and others be ready to contend so, I wish to show you what is written of the word, in that respect also. It is as follows: "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof; (mind what follows,) when the eyes of man, as of all the tribes of Israel, shall be toward the Lord. (For explanation, read Luke iii. 15, 16, 17.) And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth; (understand, what belonged to his people. God charged to Jesus, "for he shall bear their iniquities." Isa. liii. 11. And his followers being called his heels, it is thus written: "Wherefore should I fear in the days of evil, when the iniquity of my heels compass me about?" Psa. xlix. 5, 9.) but he that remaineth, even he (Emmanuel) shall be for our God, and he shall be as a governor in Judah, (compare this with Micah v. 2 to 5; Matt. ii. 5, 6.) and Ekron as a Jebusite.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. ix. 1, 6, 7, 9. Read, also, John xii. 9 to 19, and then you may see to whom this referred.

For it is evident Jesus was not legally Joseph's natural son; yet he was begotten, not by man, but by the Holy Ghost. Yet he called himself the Son of man, because he partook of man's nature from the virgin, as Eve partook of man's nature from Adam, who was formed of virgin earth.

And he called himself the Son of God, because he was begotten by the Holy Ghost. And this being the secret work of the Almighty, he became a stumbling block to a large majority of the Jews, because they considered him to be the natural son of Joseph. As it is recorded, "Then said some of them of Jerusalem, is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know, indeed, that this is the very Christ?"

Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

Then cried Jesus in the temple, as he taught, saying, ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?" John vii. 25 to 31; 45 to 53. Read, also, Matt. xiii. 53 to 58.

Now, I wish you to observe the great difference that exists between the children of men and Jesus. For, by nature, we are all sinners, being descended from sinful Adam, after a course of nature, since he fell. And he being our earthly father, we bear his image, instead of the image of God.

Consequently, God will not own any of us as his children until we are renewed in the spirit of our mind by the Holy Ghost, and have the image of the second Adam impressed upon our mind; or in other words, until our mind is moulded into or made conformable to the image of his Son.

Now, if you take notice, although Jesus was found in fashion as a man, bearing the outward appearance, yet his mind bore a different impression, even the image of God, the same as Adam possessed before he fell; consequently, God owned him as his son, begotten of the Holy Ghost.

Now, as Joseph adopted Jesus as his Son, so God deals with sinners; they become the sons and daughters of God by adoption and grace. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, (mind what follows,) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2d Cor. vi. 17, 18.

That is, when they are born again and made new creatures in Christ. The Apostle Paul, speaking of the operation of the Holy Ghost on the mind of some to whom he preached, said, "I have begotten you through the gospel." 1st Cor. iv. 15 to 20. Philemon, 10 to 16.

Would any person be ignorant enough to speak of God as of a man, saying, what right, or what business had God with a man's wife? when the Scriptures abundantly declare that all things are his, "and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan. iv. 35.

You might as well ask, what right, or what business God had to take out one of Adams' ribs to make a woman of it?

The things concerning Jesus were done to bring about God's eternal purpose in the redemption of souls, for Mary's good, Joseph's good, and the good of all true believers. Therefore, saith Paul, "when the fulness of the time was come, God sent forth his Son, made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5.

Now, I wish you to bear in mind, that as Jesus was also born under the law, he was circumcised to keep the law. And he professionally remained under the law until he was baptized of John in Jordan. Then he entered under the gospel dispensation. As himself declared, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. v. 17. Again, he said, "And from the days of John, the Baptist, until now, the kingdom of Heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." He that hath ears to hear, let him hear." Matt. xi. 12 to 15. But before his baptism, although he was pure, holy, undefiled, and separate from sinners, and kept the law, the Father declaring himself well pleased in him when he came up out of the water. Yet he was not qualified for his future duties as God's high priest, until he received the Holy Spirit.

The Apostle declared, "He took upon him the form of a servant." Phil. ii. 7. And God calls to mankind, saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (The law of kindness.) Isa. xlii. 1, 4; see also, Malachi, ii. 5, 6, 7; Col. i. 19.

Now, will you bear in mind, that after Jesus came up out of Jordan the Three were present which now bear record in Heaven, the Father, the Word, and the Holy Ghost.

The Word having been made flesh, and grown up to perfect manhood, now came to present himself before the Lord, to be baptized with water and with the Holy Ghost, and experimentally commence his glorious work of redemption.

And when the Holy Ghost descended in bodily shape, like a dove, (which represented both fulness and innocence, to enter that human form.)

Then was fulfilled that which is written. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo, I come, (in the volume of the book it is written of me,) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then, said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second; by the which will we are sanctified through the offering of the body (mind that) of Jesus Christ once for all.

And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool; For by one offering he hath perfected forever them that are sanctified." Heb. x. 5 to 14.

Can you not see a great difference between Jesus in Galilee, with Joseph and Mary, and Jesus at Jordan, after being baptized with water and with the Spirit? For now, instead of returning to Galilee, He was led up of the Spirit into the wilderness to be tempted of the devil. In order to prove whether he would be a safe foundation for God to build his church on, agreeable to that which is written, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. xxviii. 16.

The Apostle declared, "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. And there was great difference in their experience. For while Moses was receiving the law to deliver to the people, he was forty days in the mount with God. But while Jesus was preparing for the gospel, he had to be tempted and tried by the devil forty days in the wilderness, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 17, 18.

By preaching the gospel, and causing it to be preached by those whom he sends from experimental knowledge, agreeable to his own declaration, saying, "We speak that we do know, and testify that we have seen." John iii. 11.

God complained of the ancient Israelites, saying, "When your fathers tempted me, proved me, and saw my works, Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways." Psa. xcv. 9, 10.

The scene being now altered, a day appears to be appointed for a year. And Jesus, as the surety of his people, was to bear their punishment, be buffeted for their faults, and yet prove himself invulnerable. And he bore it all patiently, and came off triumphant over sin, Satan, death, hell and the grave. Because he had the Holy Spirit in fulness, to strengthen and support him under it. He being the anointed of the Lord, to be King over Spiritual Israel. For proof, read Psa. ii. 1, 2, 6, 7, 8; xlv. 1 to 7; lxxxix. 13 to 37; Isa. lxi. 1, 2, 3; Luke iv. 16 to 22; 2d Cor. i. 21, 22. John iii. 27 to 36.

Therefore, the Apostle asks this important question, "If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, (mind what follows,) who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?"

And for this cause, he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, (mind that,) might receive the promise of eternal inheritance. For where a testament is, there must also, of necessity, be the death of the testator. For a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." Heb. ix. 13 to 17; See, also, John xii. 23 to 26; xvi. 7. 1st Cor. xv. 3, 4; Isa. liii. 12.

But for the want of discernment, some persons "err in vision, and stumble in judgment." Isa. xxviii. 7. Particularly in respect to the divinity of the Son of God. For they consider Jesus to be a divine person in himself, which was not the case, he being made a little lower than the angels, for the suffering of death. Because man had transgressed, and man must suffer. Yet the man that suffers for the sins of others must have no sins of his own, but be morally perfect, and approved of God, as Jesus was.

Therefore, saith David, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God." 2d Sam. xxiii. 2, 3. See, also, Micah v. 2. Mal. ii. 5, 6, 7.

Then he asks the Almighty Jehovah the following important question: "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psa. viii. 4, 5, 6; Heb. ii. 9, 10, 11.

Thus, the Son stands with the Father. Therefore, it is necessary we should view him from three different stand-points, he having appeared as passing under three different degrees of existence.

The first embraces the period occupied from his being conceived up to his perfect manhood, about thirty years of age.

The second embraces the period occupied from his baptism by water and the Holy Ghost, up to his death, burial and resurrection.

The third embraces the period occupied from his final ascension to glory to the end of time.

During the first of these periods, although we have evidences of who he was, whence he came, and how he was begotten, how he was preserved from the wrath of Herod, and how desirous he was, when only twelve years of age, to be attending to his Father's business; yet from this time up to manhood, nothing remarkable appears to have occurred to make him appear different from others, except the declaration, that he grew in wisdom and stature, and in favor with God and man.

But the second (period) was the period of trial and travail. You are, probably, aware of the travail, trials and troubles Moses passed through and experienced. The Apostle spake of him, saying: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach

of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." Heb. xi. 24 to 27; Read, also, John, v. 45, 46, 47.

Now, as Moses forsook Egypt, so Jesus forsook home and friends, and worldly pursuits, to commence a new and spiritual career; to work out and bring in everlasting righteousness; to clothe the naked souls of his people, and then die for their sins, agreeable to prediction. See Dan. ix. 24, 25, 26.

Consequently, when he approached Jordan, which signifies judgment, that which is written of him might be considered as emanating from his mind: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Psa. cxxxix. 23, 24.

God answered the above by the prophet Malachi, under the character of Levi, saying: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity, for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. ii. 5, 6, 7. Read, also, Heb. v. 5 to 14.

Now, if you take notice, although this second or middle period of his course was the shortest, only about three years; yet, during it, things of the utmost importance to mankind were developed, and the soul of Jesus was tried severely. For when he came up out of Jordan, he was acknowledged to be the Son of God with power. God at the same time taking the manhood into union with himself, by the Holy Spirit entering into him in fulness." Read Psa. xlv. 7. Isa. lxi. 1, 2, 3. Luke iv. 18 to 21.

After such a glorious manifestation of the divine presence, and such an acknowledgement of his being the Son of God, would you not suppose it useless for the enemy to try to make him disbelieve, or tempt him to endeavor to work a great miracle to prove it?

Yet he did try, and hard too, but not immediately; he thought to take him un-awares, and when he hungered.

Therefore, let all the children of God be on their guard, and keep cool, agreeable to the exhortation of the poet, saying:

Ye tempted souls reflect,  
Whose name 'tis you profess;  
Your Master's lot you must expect,  
Temptation more or less.

Dream not of faith so clear  
As shuts all doubting out,  
Remember how the devil could dare  
To tempt e'en Christ to doubt.

"If thou'rt the Son of God!  
(O, what an If was there! )  
These stones here, speak them into food,  
And make that Sonship clear."

View that amazing scene,  
Say, could the tempter try  
To shake a tree so sound, so green?  
Good God, defend the dry!

Think not he now will fail  
To make us shrink and droop,

Our faith he daily will assail,  
And dash our very hope.

That impious If he thus  
At God incarnate threw,  
No wonder if he cast at us,  
And make us feel it too.

To cause despair 's the scope,  
Of Satan and his powers,  
Against hope to believe in hope,  
My brethren, must be ours.

Buts, Ifs, and Hows, are hurl'd,  
To sink us with the gloom  
Of all that's dismal in this world,  
Or in the world to come.

But here's our point of rest,  
Tho' hard the battle seem,  
Our Captain stood the fiery test,  
And we shall stand thro' Him.

Read Heb. ii. 10, 11, 12.

Jesus repelled the temptation by saying: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I wish you to bear this constantly in mind, because it shows us conspicuously that the proper use of Scripture is to fortify the soul against temptation, sin and Satan. (Read Col. iii. 15, 16, 17.) "Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Thus you see, the enemy quoted Scripture to answer his own wicked design. But "Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God, (that is to say,) man should not tempt God to work a miracle to satisfy either the devil, other men, or himself. (For proof, read Isa. vii. 1 to 12. For thus the Israelites stumbled in the wilderness.) Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me."

Then saith Jesus unto him, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil (being foiled) leaveth him, and, behold, angels came and ministered unto him." Matt. iv. 1 to 11. Hence, the exhortation, "Resist the devil, and he will flee from you." James iv. 7.

But instead of acting thus, thousands and millions of poor souls fall down and worship him in the mammon of unrighteousness, and become his ready and willing tools to do almost anything to acquire worldly fame, or worldly gain.

This is manifested more and more every day, particularly in these days of secession, which proves conspicuously that we live in evil times, when the devil is extensively corrupting the minds of men, and causing them to do that which is evil in the sight of both God and man.

I will not enlarge on this at present, but endeavor to follow Jesus through this middle period of his course.

For it is declared, "Now, when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias, the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent, for the kingdom of Heaven is at hand. (After this he commenced calling disciples.) And Jesus, walking by the sea of Galilee, saw two brethren, Simon Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said unto them, follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets; and he called them, and they immediately left the ship and their father, and followed him.

(For power attended the word, as it is written, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchizedek." Psalms cx. 3, 4. And in their experience was verified the declaration of Paul to the Romans. See Rom. viii. 29, 30.)

And Jesus went about all Galilee, teaching in their synagogues, and preaching (mind what follows) the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matt. iv. 12 to 25.

Thus you see, Jesus having overcome the world, the flesh, and the devil, the Father gave him great power. (For proof, read 1st Kings, iii. 5 to 12; John, v. 19 to 23; Psalms ii. 6, 7, 8; xvi. 13; xxviii. 9. Acts, x. 42; 43; xvii. 31.) So that he was now enabled to perform great cures and marvelous works.

"And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones again to stone him. Jesus answered them. Many good works have I shewed you from my Father; for which of these works do ye stone me?

The Jews answered him, saying, for a good work we stone thee not; but for blasphemy: and because that thou, being a man, makest thyself God.

Jesus answered them, is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken.

Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe (mind what follows) that the Father is in me, and I in him." John x. 23 to 38.

John, having testified of Jesus, and then being cast into prison for reproving Herod, was, probably, tempted to doubt whether Jesus really was the Messiah. Therefore, to be assured, he called two of his disciples and sent them to Jesus, saying, "Art thou he that should come, or do we look for another? (but, instead of saying yes,) Jesus answered and said unto them, go and shew John again those things which ye do hear

and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." Matt. xi. 3 to 6. Thus, John was consoled, because he would believe.

But those who do not believe cannot be comforted. Therefore, in order to strengthen the minds of his disciples who are tried for the word of God and the testimony which they hold, Jesus declared to them, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." John xv. 19 to 27.

Now, it appears clear from the above, that although Jesus possessed the Holy Spirit in fulness for his own support, while passing through the middle period of his course, yet the Spirit was not communicated from Jesus to his disciples out of that fulness while he remained in the flesh, because he had not finished his work. For proof, read John vii. 39.

Therefore, it is written, "To everything there is a season, and a time to every purpose under the Heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, (see John xvi. 32.) and a time to gather stones together; (see 1st Pet. ii. 4 to 10,) a time to embrace, (see Songs, ii. 6,) and a time to refrain from embracing; (see Songs, iii. 1, 2,) a time to get, and a time to lose; a time to keep, and a time to cast away; (see Ps. xlv. 23 to 26,) a time to rend, (see Hosea v. 14, 15,) and a time to sew; (see Hos. vi. 1, 2, 3,) a time to keep silence, and a time to speak; (see Ps. lxxxv. 8,) a time to love, (see Luke xv. 20 to 24,) and a time to hate; (see Ps. v. 5. Jer. xlv. 4, 5; xlv. 4,) a time of war, and a time of peace." Eccl. iii. 1 to 8. All these things are Spiritual, and have reference to God, his people, and Jesus.

The disciples of Jesus were strongly attached to his person, and seemed to hope he was going to remain with them in the flesh.

But this was not agreeable to God's plan of salvation. Jesus had to suffer death upon the cross, and rise again from the dead, before he could claim from the Father the gift of the Holy Ghost for his disciples, as the reward of his labor and travail.

And as Jesus knew this, he endeavored to fortify their minds against tribulation by declaring, "These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now, I go my way to him that sent me; and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. (See Matt. xvi. 21; xvii. 22, 23.)

Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more: (that is, in the flesh. For proof, read 2d Cor. v. 16, to 21.)

Of judgment, because the prince of this world is judged. (See Eph. ii. 2.) I have yet many things to say unto you, but ye cannot bear them now.

Howbeit, when He, the Spirit of truth, is come, (mind that,) he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shew it unto you." John xvi. 1 to 15; read, also, xvii. 1 to 26.

"And when the day of Pentecost was fully come, they were all, with one accord, in

one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven.

Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, behold, are not all these which speak, Galileans? and how hear we every man in our own tongue wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, what meaneth this? Others, mocking, said, these men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel: and it shall come to pass in the last days, (of the old dispensation,) saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: This Jesus hath God raised up, whereof we all are witnesses.

Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts ii. 1 to 23; 32, 33.

When God went down to stop the building of Babel, it is said, He confounded the then one language, that they should not understand one another, and they left off to build, and were scattered abroad upon the face of the earth.

But when he came down to build up the new and Spiritual Jerusalem, he united the languages in the twelve Apostles, so that all nations might hear the word of the Lord, and the people were gathered together.

Therefore, it is written, "When the Lord shall build up Zion, he shall appear in his glory." Psa. cii. 16; read, also, from 13 to 22. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv. 9. read, also, 7, 8; Isa. xxvi. 1, 2.

"For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." Zeph. iii. 9. read, also, to 20th v. Read, also, Isa. xix. from 18 to 22.

See how beautifully this agrees with the declaration of the prophet, saying, "The hand of the Lord was upon me, and he carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

Then said he unto me, prophecy unto the wind, prophesy Son of man, and say to the wind, thus saith the Lord God: come from the four winds, O, breathe, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezek. xxxvii. 1 to 10.

Thus the bones came together at the day of Pentecost, but there was no spiritual life in them, until, "suddenly, there came a sound from Heaven as of a rushing mighty wind. And they were all filled with the Holy Ghost." Acts ii. 2, 4.

Now, you may not suppose that it was only the Apostles who were to experience a resurrection from a death of sin, to a newness of life in Christ. For God declared to the prophet, "these bones are the whole house of Israel; (and if you wish to know who are the house of Israel, read Rom. ix. 8.) behold, they say, our bones are dried, and our hope is lost; (read 1st Pet. i. 3. Luke xxiv. 21.) we are cut off for our parts.

Therefore, prophesy and say unto them, thus saith the Lord God: behold, O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, (the promised rest in Christ.) And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 11 to 14.

After this, came the real Son of man, saying, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, (mind that,) when the dead (in sin,) shall hear the voice of the Son of God, and they that hear shall live.

For as the Father hath life in himself, (mind what follows,) so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I can, of mine own self, do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Ye sent unto John, and he bare witness unto the truth, but I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing, for a season, to rejoice in his light.

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works which I do, bear witness of me, that the Father hath sent me." John v. 24 to 36.

Again, when one came to him, saying, "Good Master, what shall I do that I may inherit eternal life? Jesus said unto him, why callest thou me good? there is none good but one, that is, God." Mark x. 17, 18.

Thus you see, He made himself of no reputation, but took upon him the form of a servant, making a distinction between the human and divine natures, proving that he, as man, derived his goodness from God, or the Father. As it is written, "Yea, rather being good, I came into a body undefiled." Wis. of Sol. viii. 20.

Therefore, for any person to speak evil of the indwelling Divinity, is committing the unpardonable sin. As himself declared, saying, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Mark iii. 28, 29, 30.

Again, he said to his disciples, "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, (in me,) and shall be in you.

I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. (This shows union all around, believers being united to God in Christ. What a glorious privilege this is to enjoy.)

He that hath my commandments, and keepeth them; he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, (mind that,) but the Father's which sent me.

These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you; my peace (see Isa. xxvi. 3.) I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now, I have told you before it come to pass, that, when it is come to pass, ye might believe." John xiv. 15 to 29.

Here, you see, Jesus declared the Father to be greater than himself, as respected his manhood. This will serve to answer the question put by the Father in the days of Isaiah. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; (mind what follows,) even by the way that he had not gone with his feet. (See Rev. vi. 2.)

Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he." Isa. xlii. 2, 3, 4. read, also, John xiv. 10, Zech. vi. 11, 12, 13.

Therefore, saith the Apostle, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1st Cor. viii. 6.

Because he is the word of God, and we read that God spake all things into existence, and again we are begotten of God through the word of his grace.

Consequently, this same Apostle declared to Timothy, "Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1st Tim. iii. 16. read, also, 2d Cor. v. 17 to 21; Col. i. 9 to 29; John xx. 17; Psa. lxxviii. 11; Heb. i. 1 to 6.

And when he made his final ascension to glory, that was fulfilled which is written, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Psa. lxxviii. 18.

At that time, you see, he entered the third period of his course. And the Apostles being brought before the council, "the high priest asked them,

Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other Apostles answered and said, we ought to obey God rather than men.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts v. 28 to 32.

Now he is crowned with glory and honor, (see 1st Cor. xv. 25 to 28,) the sole government of the kingdom of Heaven being committed to his charge by the Father, as the government of the kingdom of Egypt was committed to Joseph's charge by Pharaoh, saying, "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou, and Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. xli. 40, 44, 55.

Now, as Egypt represented this world, (see Rev. xi. 8,) God sent Joseph to deliver his brethren from temporal famine: and he sent Jesus into the world to deliver his brethren from spiritual famine. As it is written, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12.

In our day, when the old and new Testaments are so plentiful, people are very apt to think they have got the word of God without seeking it. But that is not what is meant. For when God sends a famine into the soul, it is the spiritual word that is needed to satisfy spiritual hunger, and not the written word. See John, v. 39, 40.

Therefore, saith Jesus, "I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; (mind what follows,) and the bread that I will give is my flesh, which I will give for the life of the world." John vi. 51 to 58.

If you do not understand this, He put it in another shape, saying, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. v. 6. And again, "If any man thirst, let him come unto me, and drink." John vii. 37. Read, also, Isa. xxv. 6 to 12; 2d Cor. iii. 12 to 18.

David spake of the children of God, saying, "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfieth the longing soul, and filleth the hungry soul with goodness." *Psa. cvii. 5 to 9, xxxiii. 18, 19. Read, also, Luke xv. 14 to 24.*

Not only is Jesus our meat and drink, but he is everything we need. He being made of God unto us, "wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." *1st Cor. i. 30, 31.*

Therefore, he saith, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." *John xiv. 6.* And again, "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *John xv. 5.*

The Apostle backs this by declaring, "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." *1st Cor. xi. 3.*

Jesus was baptized with water and of the Spirit before he commenced preaching. But the baptism of suffering he had not then experienced. As he testified to his disciples, saying, "I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" *Luke xii. 49, 50.*

Now, if you take notice, Jesus was placed in a very peculiar and trying situation, He having come to redeem lost, ruined, and rebellious sinners, he became our surety, engaging to satisfy all the demands of the Father against us. Thus he placed himself between God and man.

He loved us, but we hated him, as it is written, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." *Isa. liii. 3, 4, 5.* In addition to this, He had also to endure the hot displeasure of the Father, which was poured out upon his soul instead of ours.

The enduring of which was like the torments of the damned. For God in his anger is a consuming fire. (See *Heb. xii. 29; x. 27.*) But it is written of Jesus, "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." *Psa. xvi. 8, 9, 10; Acts ii. 31.*

And although Jesus knew he had to suffer death, in all its terrors and in all its consequences, for us, yet he did not feel its pangs, and experience the extreme anguish until the hour drew near. And then you may behold him in the garden, sweating as it were great drops of blood, from the mental agony he endured within, while entreating the Father that if it be possible the cup might pass from him. See *Luke xxii. 42 to 46.* Read, also, *Psa. cxvi. 3, 4.*

Thus he displayed the weakness of human nature. But the angel strengthened him sufficient to submit to the will of the Father, who was now about to draw the sword of divine justice. As it is written, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones," *Zech. xiii. 7;* because Jesus laid down his life for the sheep. See *John x. 14 to 18; xviii. 4 to 9.*

The suffering and death of a common man is not to be compared to the excruciating torments of Jesus, for not only had the Father withdrawn the powerful influence of his glorious presence from his soul, leaving him now to stand alone as man to bear the burden of our sins, but he opposed him as an enemy, on our account; or, rather, as a harsh creditor, exacting from him full payment of our debts. For proof, read *Isa. liii. 10, 11, 12; Dan. ix. 24, 26; Pro. xviii. 14; Isa. liii. 5; Dent. xxxii. 39, 40, 41.*

And although Satan had left tempting and tormenting him for a time, yet now he returned, not in his own proper person, but in his emissaries and slaves, who, after nailing him to the cross, tempted him, thus, "If thou be the Son of God, come down from the cross." &c. &c. *Matt. xxvii. 40 to 43.*

Then was fulfilled that which is written, "My God, my God, why hast thou forsaken me? why art thou so far from helping me? I am a worm, (read *Isa. xli. 14,*) and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, seeing he delighted in him. Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." *Psa. xxii. 1, 6 to 22.*

But as God cannot be approached only in and through the Mediator, Jesus becomes a mysteriously glorious being to the soul that draws nigh to God. Because, in him is revealed to the eye of faith, not only the mercy seat, but the unity of the Divine Essence. For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. Therefore, saith Jesus, "he that hath seen me (by the eye of faith) hath seen the Father." John xiv. 9.

The Apostle explains it thus: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2d Cor. iv. 6.

I will now consider, briefly, what is meant by the "three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one."

Now, it is written, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Pro. xx. 27; read, also, 1st Cor. ii. 11. "And it shall come to pass at that time, that I will search Jerusalem with candlesticks, and punish the men that are settled on their lees; that say in their heart, the Lord will not do good, neither will he do evil." Zeph. i. 12.

But as these candles have got to be lighted with holy fire from God's altar, Jesus said, "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." Luke viii. 16, 17, 18; Psa. xviii. 28.

Then he said to his disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." Matt. v. 14. Consequently, the spirit that bears witness, is the enlightened spirit of man.

"Therefore, saith the Apostle, "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts v. 32. See, also, Isa. xliii. 10 to 13; 1st Thess. ii. 1 to 20.

The second witness is water, wherewith the first witness is to baptize, in the name of the Father, and of the Son, and of the Holy Ghost.

"God is a Spirit; (not two or three spirits,) and they that worship him must worship him in spirit and in truth." John iv. 24. And to do that, we must be found in Christ, who is the truth, and have his Spirit in us, or that portion of the Holy Ghost which he hath received of the Father for us. See Psa. lxxviii. 18; Rom. xii. 3; Eph. iv. 1 to 24.

Therefore, saith Paul, "Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is (spiritually) dead, because of sin; but the Spirit is life, because of righteousness. But if (a portion of) the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 9, 10, 11, 15.

The third witness is the blood. This means the blood of Jesus, which was shed for the remission of sins, and when applied with divine power by the Holy Ghost to the sinner's conscience, the soul feels its efficacy, being effectually cleansed from the leprosy of sin. Therefore, saith the Apostle, "He that believeth on the Son of God hath the witness in himself." 1st John v. 10. read, also, 11, 12.

Without experiencing this, we are unclean, still in our sins, and afar off from God by wicked works. Therefore, it is declared, "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1st John, i. 6, 7.

Again, the water signifies the washing of water by the word, or the washing of regeneration, and renewing of the Holy Ghost. (See Eph. v. 26. Titus iii. 5. 1st Cor. vi. 11.) As saith God, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land, (the promised rest in Christ, see Heb. iii. 18. iv. 7 to 11,) that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek. xxxvi. 25 to 28. Therefore, saith Jesus, "If I wash thee not, thou hast no part with me." John xiii. 8; read, also, Isa. lii. 13, 14, 15; Heb. x. 14 to 22; xii. 22, 23, 24; 1st Pet. i. 2 to 9.

May the Lord be pleased to bless the reading of this to your soul, that you may feel, experience, and enjoy the things which make for your eternal peace, that glory, praise and honor may redound to His most holy name for the same, through time and all eternity. While I remain thine to serve faithfully in the Lord.

FREDERICK HASTED.

May 26th, 1861. This is my birth-day. I am now 68 years of age, and have been a soldier of Jesus Christ 45 years and three months.

F. H.

## CHAPTER XXXIII.

### WRITTEN ON THESE WORDS:

*“Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.”* PSALM xcvi. 10, 11.

Now, as many people suppose, and even ministers teach, that Canaan, the land which God gave to Israel, was and is, figurative of heaven, or the children of God's permanent rest, I am desirous of showing you from Scripture that it is not so. But it is doubtless figurative of that which the Christian inherits while in this tabernacle. For Canaan was a temporal inheritance, given by God to the natural descendants of Abraham, Isaac, and Jacob, and intended by the Almighty to represent the earthly, or temporal inheritance of the saints in light, or all true believers, who are the spiritual descendants of Abraham (see Rom. iv. 13 to 16; ix. 6, 7, 8, 24, 25, 26), which they are to possess while in this time state.

Therefore it is written of Christ and his mystical body thus, “Preserve me, O God; for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not unto thee; (mind what follows,) but to the saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.”—Psa. xvi. 1, 2, 3, 5, 6.

And again: “Thou art my portion, O Lord: I have said that I would keep thy words (see John xiv. 23, 24). I thought on my ways, and turned my feet unto thy testimonies.”—Psa. cxix. 57, 58, 59. “I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.”—Psa. cxlii. 1 to 5. This is conclusive. Nevertheless, read Isa. lxi. 7 to 11; Jere. x. 16; Lam. iii. 24, 25, 26; Gen. xv. 1. “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”—1st John v. 11, 12; Rom. vi. 23.

But we obtain this glorious standing by happy and heartfelt experience through faith. Therefore saith Jesus, “If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.”—Luke xi. 20; read also Col. i. 20 to 29. All who experience these things are not of the world, even as Christ was not of the world, because he hath chosen them out of the world, set their feet upon a rock, and established their goings.

Now, did you ever observe in reading the Scripture, that seven wicked and idolatrous nations inhabited the land of Canaan before the Israelites took possession of it. Such is also the case with every person while in a state of nature, consequently as the Israelites were to cut off, destroy, and subdue those wicked inhabitants, lest through their influence the children of God should be corrupted and led away to idolatry, so at this present time, unless Christ casts the devil or evil spirits out of us, as he did out of the poor Gaderene and Mary Magdalene, and grants us grace and strength to subdue and keep under the corruptions of our nature, we shall suffer their depredations as bad as the Israelites did the Canaanites and others who were left in the land after their inheritance was divided to them by Joshua. Because, he who divides to us our inheritance hath declared, “According to your faith be it unto you.”—Matt. ix. 29; read also Rom. xii. 3.

They obtained the land through faith, conquered by faith, and held possession by faith, and so it is with us. Therefore saith the Apostle, "The Scripture hath concluded all (while in a state of nature) under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come (into our hearts) we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized (in spirit) into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 22 to 29.

And in order that we might ascertain whether we have entered into this glorious rest in Christ, whereby we have passed from death unto life, no more to come into condemnation, the Apostle sets up a landmark, saying, "This I say, then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 16 to 24.

Therefore examine yourself, and see how you stand with God, for it is evident from the text that God looketh to the heart. For he complained, saying, "It is a people that do err in their heart, and they have not known my ways."

Now if God's ways had been only temporal, they would have understood, but it having reference to divine things, they did not understand, and so it is now; therefore saith the Apostle to the Colossians, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was (and is to be) preached to every creature under heaven (for proof read Mark xvi. 15, 16); whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; (mind what follows) which is Christ in you, the hope of glory." Col. i. 21 to 27. Without this there is no substantial glory for any man, therefore it is written, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me."—Jere. ix. 23, 24. Now as the ancient Israelites were in bondage in Egypt, which represented this world (see Rev. xi. 8), so the modern Israelites, or children of promise (see Rom. ix. 8), are in bondage to sin and Satan, while in a state of nature, in this world, and can not serve God acceptably, until brought out of bondage into liberty. And as none can deliver us but God, it is thus written, "And it shall come to pass in that day (the day of deliverance), that his burden shall be taken away from

off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (of the Holy Ghost).—Isa. x. 27; read also Isa. xlix. 24, 25.

The Apostle spake of this as follows, "Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (in this world): Who hath delivered us from the power of darkness, and hath (already) translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."—Col. i. 1 to 4, 9 to 14.

These you see were persons who had entered the spiritual Canaan, or promised rest in Christ, agreeable to his invitation, saying, "Come unto me all ye that labor (at the works of the law) and are heavy laden (with sin) and I will give you rest."—Matt. xi. 29. For like Joshua of old, Jesus divides to Israel their spiritual inheritance. Therefore the Father spake of him saying, "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 4; read also xi. 10, 11, 12; xxviii. 11, 12, 13, 16, 17, 21, 22. Canaan, being figurative of our great spiritual inheritance on earth, Paul wrote to his countrymen who were in the land of Canaan, saying, "Let us therefore fear, lest, a promise being left of entering into his rest, any of you should seem to come short of it, for unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: He limiteth a certain day, saying in David, after so long a time; To-day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. (That is to those who have not already obtained it. To such the Lord spake, saying, "Strive to enter in at the straight gate."—Luke xiii. 24.) For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 1 to 3, 6 to 10.

Again he wrote to some who had entered in, but needed grace to help them to keep their body under subjection, saying, "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not only against flesh and blood, but against principalities, against powers; against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 10 to 12.

Thus instead of Canaan being a type of heaven, it presents strikingly the Christian Inheritance, in this life. For in heaven, peace, joy, and happiness, forever reigns.

But here, we, like the Israelites in Canaan, have got to face great enemies, to fight the good fight of faith, and lay hold on eternal life. "But the Lord will be the hope of his people, and the strength of the children of Israel."—Joel iii 16; Psa. xxix. 11. Therefore saith the Apostle, "I can do all things through Christ which strengtheneth me."—Philip iv. 13. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and

make our abode with him.”—John xiv. 23; see also 2d Cor. vi. 15 to 18; Isa. lvii. 13, 14, 15.

But although God dwells in his adopted children by his spirit, yet he does not purify and make our body holy while the soul remains in it, but the corruptions of our nature are allowed to remain in our bodies, to prove the faithfulness of our souls to him and his cause, like as a portion of the Canaanites and other sinful inhabitants were left in the land to prove Israel of old. But the time will come, when there shall be no more the Canaanite in the land.

The Apostle speaking of lying down the body in the grave, saith, “It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.

“Now this I say brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”—1st Cor. xv. 42 to 54; 1st John iii. 2.

The corruptions of our nature exerting a certain influence upon our mind, tends to keep the soul humble and wholly dependent on Christ, who hath said, “Take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.”—Matt. xi. 29; read also Psa. xxv. 4 to 18; xxxvii. 11, 29, 30, 31, 39, 40; Matt. xix. 28, 29; Num. xviii. 20.

The Apostle testified to these things saying, “For though I desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”—2d Cor. xii. 6 to 10.

But this thorn in the flesh grieved him worst of all, and he declared, “I know that in me, (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me, for I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord (who is the resurrection and the life; read John xi. 21 to 27). So then with the mind I myself serve the law of God; but with the flesh the law of sin.”—Rom. vii. 14 to 25. And he declared the consequence, saying,

“For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): We are confident, I say, and willing rather to be absent from

the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.”—2d Cor. v. 4 to 9.

May the Lord be pleased to grant you the like blessing, while I remain thine to serve faithfully in the Lord.

FREDERICK HASTED.

As Jesus the Lord he receives,  
So walks the believer in him.  
Convinced that the blessings he gives,  
Deserve his most cordial esteem ;  
He loves him for what he hath done,  
And grieves that he loves him no more,  
Yet still in the Lord he goes on,  
His mercy and love to adore.

He's deeply convinc'd of his sin,  
And taught by the Spirit to see  
He stands, in himself all unclean,  
A leper, in every degree ;  
He feels himself thankful to God  
For all that the Gospel declares,  
While Christ and his peace-speaking blood  
The chief of ten thousand appears.

KENT.

## CHAPTER XXXIV.

### WRITTEN ON THESE WORDS:

*“And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.”—PSALM CIV. 15.*

In the words above is presented three things for serious consideration. That is, wine, oil, and bread. And I wish you to take particular notice, that the wine spoken of is that which maketh glad the heart of man, and the oil is that which maketh his face to shine, and the bread is that which strengtheneth man's heart, not his body. But as many persons take the Scriptures in a literal sense, as it seems to read, without studying its spiritual meaning, it becomes necessary for those who attempt to expound the Word of God, to follow the advice of Paul to Timothy, saying, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2d Tim. ii. 15.

For it is evident, if the whole Scriptures were to be taken in a literal sense, one portion would contradict another. For instance, it is written, “Wine is a mocker, and strong drink is raging: and whosoever is deceived thereby is not wise.”—Pro. xx. 1. Again, “He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.”—Pro. xxi. 17.

Again it is asked, “Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”—Pro. xxiii. 29 to 32. Even some of this has reference to spiritual things; for proof, read 1st Cor. x. 21; Pro. v. 3 to 6. Thus it is difficult for the carnal mind to comprehend and reconcile the different declarations in the Scriptures.

But the Apostle speaking of those who have been renewed in the spirit of their mind by the Holy Ghost, saith, “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”—1st Cor. ii. 12 to 16; read also Matt. xiii. 11 to 17; John xvi. 13, 14, 15.

Hence the exhortation to Jesus, by his spiritual mother, the church of God (see Matt. xii. 48, 49, 50), under the title of King Lemuel, saying, "What my son? and what the son of my womb? and what the son of my vows? Give not thy strength unto women (see Isa. iv. 1), nor thy ways to that which destroyeth kings. It is not for Kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink and forget the law (mind that) and pervert the judgment of any of the afflicted.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty (see Matt. v. 3) and remember his misery no more (see John xvi. 19 to 23). Open thy mouth for the dumb in the cause of all such as are appointed to destruction (see Psa. xc. 1, 2, 3). Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Pro. xxxi. 2 to 9; read also 1st John ii. 1.

In the above, the office character of Christ is defined, and a drink and wine spoken of which he is requested to administer to the perishing soul.

This wine doth not intoxicate, but cheers the desponding, makes glad the heart, strengthens the feeble minded, and enlivens with fresh hope the apparently perishing sinner.

Therefore it is written, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness (read Isa. xxv. 4, 6, 7, 8). Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 1 to 4; John vi. 54 to 59.

And in order to prove that Jesus was this witness, and the promised Messiah, even the sure mercies of David, He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."—Matt. v. 17. "And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan as he journeyed, came where he was (read Heb. ii. 18; iv. 15); and when he saw him, he had compassion on him, and went to him, and bound up his wounds (see Isa. lxi. 1, 2, 3), pouring in oil and wine, and set him on his own beast (read Exod. xviii. 19 to 22; Num. xi. 17; Matt. xx. 8 to 16) and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee (read Philamon. i. 15 to 19). Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise."—Luke x. 25 to 37.

But this hath reference more particularly to spiritual things, because the sinner has

got to be stripped of his own righteousness, be wounded in his conscience, and feel that he stands naked in the sight of God, and consequently exposed to the wrath of God, before he will be found of Christ, the good Samaritan, and be clothed with his glorious righteousness. (For proof, read Deut. xxii. 39, 43; 2d Chron. xxviii. 16 to 19; Rev. iii. 17, 18, 19.) Therefore it is written of Jesus, "The Lord is well pleased for his righteousness sake: he will magnify the law, and make it honorable. But (of the people it is said) this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

"Who among you will give ear to this? who will hearken and hear for the time to come, Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

"Therefore he hath poured upon him the fury of his anger, and the strength of battle, and it hath set him on fire round about, yet he knew not; and it burned him. Yet he laid it not to heart."—Isa. xlii. 21 to 25. Therefore it is written, "Fools because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Psa. cxvii. 17 to 21. Therefore it is thus written of Christ, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are (spiritually) bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; To appoint unto them that mourn in Zion (mind what follows), to give unto them beauty for ashes (see Isa. xxviii. 5, 6), the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1, 2, 3. And for proof of the person, read Luke i. 31, 32, 33; iv. 16 to 21; Matt. xii. 42; 1st John iv. 4 to 6. Consequently, when God blessed Abraham and his seed, he did not mean the natural descendants of Abraham, but all true believers in God and Christ, these being accounted the spiritual seed, as it is written, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand that is upon the seashore."—Gen. xxii. 16, 17.

If the natural seed was intended in this promise, the Jews, as a matter of course, would be a very numerous people; but they are not. And Moses called their attention to this, saying, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face."—Deut. vii. 7 to 10.

"And this commandment have we from him, That he who loveth God love his brother also."—1st John iv. 21. And another Apostle saith, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."—Rom. xiii. 10. Again he addresseth all true believers, saying, "brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 13, 14, 15.

"For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 6, 7, 8; read also Rom. iv. 1 to 25.

Therefore the Apostle wrote, saying, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. (Twelve thousand of each tribe.) After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. vii. 2 to 9.

These of course represent the spiritual seed, clothed in the spotless robe of Christ's righteousness, and bearing in their hand the palm of everlasting peace.

The Jews labored under the impression that the word of God was to be confined to them, and it was hard to convince Peter different, but when God showed him the vision, and commanded him to go to Cornelius, nothing doubting, after hearing why he had been sent for, he exclaimed, "Of a truth I perceive that God is no respecter of persons (whether Jew or Gentile): But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts x. 34, 35.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. lxiv. 6.

When man is convinced of this in his soul's experience, and feels this to be his awful situation in the sight of God, He will begin to look about for a better righteousness than his own, all such comes under the blessing of the Lord, saying, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 6.

Hence his exhortation to the self-righteous, "Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance."—Matt. ix. 13. He knew, of course, there were none righteous in themselves, while they remained spiritually out of him. For proof read Rom. iii. 10, 11, 12; Luke xviii. 9 to 14; Eph. ii. 8 to 22. Therefore it is written, "Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jere. xxiii. 5, 6.

He being the true vine, and his Father the husbandman (see John xv. 1), of course the wine spoken of in the text which maketh glad the heart of man, proceeds from him. Therefore he saith, "I have trodden the winepress alone, and of the people there was none with me:" read Isa. lxiii. 1, 2, 3.

And concerning the oil it is thus written of the Son, "Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psa. xlv. 6, 7. "And of his fulness have all we received, and grace for grace."—John i. 16.

He is also the bread which strengtheneth man's heart, and sustains his soul to all eternity, as himself declared, saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

"The Jews therefore strove among themselves saying, How can this man give us his flesh to eat?" (They could not understand the spiritual meaning, but looked at the words literally as spoken, yet he did not explain, but persisted,) saying, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you (being spiritually dead in trespasses and sins, but), Whoso eateth my flesh, and drinketh my blood, (the wine of the kingdom) hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John vi. 51 to 57.

Therefore it is written, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit (of corruption) whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. li. 1, 2, 3; read also Isa. xxxv. 1 to 10.

May you be found among this happy number, is the sincere wish of yours sincerely in the Lord.

FREDERICK HASTED.

Buffalo, N. Y., October 5th, 1861. Second edition, September, 1863.

## CHAPTER XXXV.

### WRITTEN ON THESE WORDS:

*“Train up a child in the way he should go: and when he is old he will not depart from it.”* Pro. xxii, 6.

As these words contain matter of considerable importance to mankind, let us consider their different bearings, both in a temporal and spiritual point of view.

You are aware that the father is always considered the head of the family. Yet the mother has the more immediate personal charge of the children. The father's time and attention being occupied in providing for their wants and necessities, while the mother's time and attention is required to manage those supplies to the best advantage, and deal out to each child their portion in due season, of food and clothing.

And should any grow unruly, so that she cannot manage them to her liking, she can complain to the father and get them corrected. Thus you will observe, each has a certain office to fill, and a certain duty to perform toward their offspring.

Yet it is lamentably true, that many parents not only neglect their duty, but bring up their children in a way they should not go.

For, instead of bringing them up in the nurture and admonition of the Lord, they not only allow them to bend any way like a twig, or take any crooked course according to their own evil inclinations, but they set them bad examples, and learn them bad words, bad habits, and vicious and evil practices, by indulging in these things themselves.

And there are some that profess to be both moral and religious, who are so awfully blinded by the enemy of their soul, (read 2d Cor. iv, 3, 4,) that they debar their children the privilege of reading or hearing such things as are calculated to make them wise unto salvation.

The Jews for instance, despise, and teach their children to despise Christ, and reject the New Testament, the preaching of the Gospel, and all religious reading which is calculated to exalt the name of Jesus, and benefit the soul.

The Roman Catholics, despise, and teach their children to despise and reject the Protestant Scriptures, and all kind of preaching and religious reading and instruction that does not emanate from what they call their church. But they will allow them to read novels and all kinds of vain and light literature, attend theatres and balls, and even play cards and dominoes on the Sabbath, and carry on almost any kind of foolery and wickedness.

Would any sane person call this training up a child in the way he or she should go? Is it not rather bending the young and tender sapling down under the iron yoke of the oppressor, and bringing the curse of God upon themselves and their posterity? Doubtless the latter. And all other denominations who teach their children to despise and reject the truth as it is in Jesus, because it does not emanate from their particular sect, or denomination, are liable to entail upon themselves and posterity the same awful consequences. For the seeker after truth is exhorted to “prove all things; and hold fast that which is good.” 1st Thess. v, 21; read also, 19th and 20th verses.

Having shown you one side of the temporal part of our subject, I will now proceed to show you the other side.

You are doubtless aware that there are many pious parents who strive to bring up their children in the nurture and admonition of the Lord, and who, not

only pray to the Lord for them, but are almost worn out with care and anxiety for their soul's eternal welfare, and apparently to no purpose. But to really sincere souls the Lord has given this precious promise, "Whatsoever ye shall ask of the Father in my name, believing, ye shall receive." John, xvi, 22 to 24. Although in some cases the answer to prayer may be deferred until after the parent has departed this life, yet even then, the rebellious child may be brought to the footstool of sovereign mercy, and repent in dust and ashes. Therefore saith the Apostle, "Let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. vi, 9.

And many children have been brought up in a way they should go, as far as human power extends, and yet, as they grew up to maturity have departed from it. By means of which they have not only grieved and wounded the spirit of their pious parent or parents, but plunged their own soul into degradation and woe, so that they found it hard to recover themselves out of the snare of the devil.

Thus you see, if the text is interpreted literally, or temporally, the practice of mankind would not only frustrate it, but prove the words of the text false.

Consequently, to establish the truth of the text, we must pursue another course, examine its spiritual bearings, and see if a spiritual interpretation will establish its truth.

You are probably aware that Zion, the church of the living God, both Jew and Gentile united under the Gospel dispensation, is considered the wife of the Lord.

Therefore God commanded the prophet to speak unto her, saying, "Sing, O, barren, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy maker is thy husband: the Lord of hosts is his name; and thy Redeemer the Holy one of Israel; the God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused (read John ix, 34 to 38; Luke vi, 22, 23,) saith thy God." Isa. liv, 1 to 6; see also, Psal. cii, 28; cxiii, 9; cxxvii, 3; Isa. viii, 18; Heb. ii, 9 to 18; Luke vi, 35; Rom. viii, 12 to 18; 1st Pet. i, 2 to 23.

Thus you see it is far more probable that the text refers to God as the Father, and to Zion as the mother, of all the spiritual children of Israel. "For ye are all the children of God by faith in Christ Jesus.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 26 to 29.

Christ himself being the first-born among many brethren, the prophet spake of him, saying, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (Thus you see, he was to bear different titles, and act in different capacities, under various circumstances, with the further declaration, that,) of the increase

of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix, 6, 7; read also, Matt. ii, 1 to 6; Luke ii, 28 to 35.

And in order to show that the Church is Christ's spiritual mother, "he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Matt. xii, 49, 50. Agreeable to Scripture phraseology.

Therefore this child Jesus, (see Acts iv, 27 to 30,) being the first-born, the text saith to the parents, "Train up (this) child in the way he should go, and when he is old he will not depart from it." Neither did he, but declared, "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John viii, 26 to 29.

Moreover, God spake unto the children of Zion, saying, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O, thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. (see Rev. xxi, 14; Eph. ii, 10 to 22.) And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness, (that is in Christ,) shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather, but not by me: whosoever shall gather together against thee shall fall for thy sake." Isa. liv, 7 to 15; John vi., 45.

And God hath also declared, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me." Jere. xxxii, 40; read also, xxxi, 31 to 34.

Here we may see the truth of the text made manifest in those who are experimentally born again and made new creatures in Christ.

All such being trained up in the nurture and admonition of the Lord, in Spirit, and in a way they should go, when they are old they will not depart from it.

Therefore God speaks to his unregenerated children who are diligently seeking him through reading, or hearing the word preached, saying, "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see

thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. xxx, 20, 21.

That is, keep to it under all circumstances, and not depart from it under any circumstances. For it is written, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job xvii, 9.

The righteous here alluded to, are those who are clothed with Christ's righteousness, and cleansed by his blood. To such he declares, "Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." Mark xiii, 13.

The Apostle wrote to believers in Christ, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. iii, 12 to 14.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." Heb. iv, 14; read also 1st Tim. i, 18, 19; Col. ii, 16 to 23; Rev. ii, 13 to 17.

"But unto you I say, and unto the rest in Thyatiria, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. ii, 24 to 26; read also, Col. iii, 1 to 17; Rev. iii, 7 to 12.

May the Lord be pleased to add his blessing, while I remain thine to serve faithfully in the bonds of his Gospel.

Written 1860: Published 1863.

FREDERICK HASTED.

Having a little space left, I will here introduce some useful information on temporal things. There is a valuable herb called cinquefield, or five finger, because it has five leaves looking like a person's hand when the four fingers and thumb are spread out. This, if cut in season, dried in the shade, made into tea as other tea is made; or put a little into a tin mug with a cover, pour boiling water on it, and let it stand on the stove or embers and simmer a little, and drink it occasionally either hot or cold. It will cure the ague, and is good for dysentery and flux.

It can generally be found on poor land where the soil is thin, and is usually abundant on sandy or other land where small white and black oaks grow, with a few hazel nut bushes, or where pine and oak grows mixed, or pine alone or red cedar. It looks like a strawberry, and its vines run along the ground similar to the strawberry, but it often grows upright, particularly in the zig zags of the rail fences. In the spring it puts out a small yellow flower about the size of a shirt button, but bears no fruit. The blossom falls, and when the stem reaches maturity there will be a kind of small tassel on it. The right time to gather it is in August. If plentiful take up some of the roots with the vines and leaves. The root is best for dysentery and flux. Wash it, clean and hang it up in bunches three or four days in the shade, then wrap it in clean paper and keep it in a box until wanted. If not plentiful, cut it close, leaving the roots to grow again.

F. G., in the *Valley Farmer*, recommends agriculturists to save all the bones they can, put them into a kettle, and cover them with lye; if the weather is cold, warm it occasionally for a few days. Then look. You will find the hard bones a soft, pulpy mass. With one pail of this you may put several pails of water, which will make a liquid manure capable of producing abundantly. You can mix it with muck if you like.

I remain your sincere well wisher, both in spiritual and temporal things.

April, 1863.

FREDERICK HASTED.

## CHAPTER XXXVI.

WRITTEN ON THESE WORDS:

*“He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.*

*His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

*But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. Matt. xix, 8, 9, 10, 11, 12.*

Having read lately in a paper about a man dying, and leaving in his house fifty-three thousand dollars, I thought probably I might sometime write a little on it, if the Lord should be pleased to give me anything to say.

So this Monday morning, February the ninth, 1863, about four o'clock, I awoke, and began to think upon it. Got up and commenced writing without waiting to make a fire, it not being very cold, although it snowed a little during the night.

It appears this poor earthly-minded mortal hoarded money he never needed, which, if kept in circulation, would have benefitted his fellow-creatures, even if lent on interest. And if charitable, he might have ameliorated the sufferings of many, while he lived, with only a portion of his income. And as he had wherewith to support himself comfortably without working for a livelihood, it should have afforded him much pleasure to have visited the poor, and needy and deserving, and secretly to have supplied their necessities, so that God might have been glorified thereby instead of himself. Agreeable to that which is written, “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret, and thy Father which seeth in secret, himself will reward thee openly.” Matt. vi, 1 to 4.

But instead of doing thus, he kept the money in close confinement, rendering it unserviceable to mankind; probably for the sake of having it said at his death, he died worth so much; when, in reality, he was not worth any thing. Not having done good with it, but proved himself an unworthy steward, and slothful servant, hiding as it were, the Lord's money in the earth. He was even worse than the man who said he would pull down his barns and build greater, because by doing that he would be giving employment to mechanics, laborers, &c. May it not then be said of such a man; he feared not God, neither regarded man, for money was his god, and he could not part from it until his life was taken from the earth.

For my own part, I aim to act on different principles. For the Lord having been pleased to commit a little to my management, I am desirous of making the most of it, by living frugally, and devoting all I can to the furtherance of

God's cause; being aware that I, myself, want but little, and not that little long. For if I should live until the 26th of May next, I shall be seventy years of age, being born in 1793, at the ancient borough of Arundel, in the county of Sussex, England. Consequently, although I have now several hundred dollars worth of pamphlets on hand already paid for; yet, having subjects written and now writing which have never been printed, as well as some gone which I am now getting re-printed, and supposing I may not live to need the money, I expend it with the printers, and give away the pamphlets, circulating them far and wide, and paying postage, hoping and praying that the Lord will be pleased to bless the reading to the souls of those to whom I send, or into whose hands God, in his kind providence may place them. And the money I expend in this way, not only encourages the art of printing, but helps to give employment to many persons occupied in many different branches of business, which may be enumerated as follows:

First, there are the miners, who dig the coal and the ore for making the iron and lead; the carriers that carry it to the furnace; then the furnace men who get the iron and lead from the ore, and those who carry it to market; then the machinist for making the engines and presses for the printers; the blacksmiths for making the forms, &c., for locking up the type; the type foundry, &c.; then the compositor for setting up the type, and the various hands employed about the printing office; the men who cut down the trees and saw them into proper lengths for splitting into staves, for the coopers to make into kegs to put the ink in; the blacksmiths who make the hoops for the same; the men who produce or manufacture the different ingredients for making the ink; the inkmakers, coopers, &c.

Then come the rag gatherers and dealers in rags; the paper makers and dealers in paper; the binders, folders and stitchers; those who make the thread for stitching, and different materials used for binding; then the carriers of different descriptions, employed in carrying the type, paper and all the different articles used; the wood choppers, cutters, splitters, &c., who cut the wood for supplying the engines, and making fires to warm the establishments; the coal dealers, gas company, gas fitters and fixers, for lighting up the printing office and other establishments.

After which comes another host. For the money being expended again by the printers, binders, &c., among their different trades people, and disbursed among their clerks and employees, it is again circulated among butchers, millers, bakers, grocers, dry goods merchants and others, until it is circulated far and wide, entering into the arteries of the nation and affording it life and animation, to such an extent that it would be hard to tell where it ceases. In addition to all this, I have expended, up to the present time, fifty dollars or more for postage stamps, and this helps to sustain the post office department, to be diffused among its postmasters, clerks, mail carriers, &c.

Is not all this much better than hoarding up money to no purpose, like this poor, miserable miser, who lately died? leaving fifty-three thousand dollars behind him; probably for others to go to law about, fight over, or make a bad use of, instead of his making a good use of it himself among his fellow creatures. Beside the prospect of doing spiritual good to my fellow beings.

Particularly, as God hath declared the earth to be his and the fullness thereof, the gold to be his, the silver his, and the cattle upon a thousand hills, and the breath and spirit of man also. Consequently, I consider myself only his steward. But, if I act as a good steward of the manifold grace of God, he has promised a reward over and above what I have need to consume while in this tabernacle. For he hath said, "The workman is worthy of his meat." Matt. x, 10.

There are many who would prefer spending what God has placed in their

care for the purpose of pampering up and feeding their vile body. Because their god is their belly, they glory in their shame, and mind earthly things. But the apostle thus exhorts the people of God, "Having food and raiment, (in moderation,) let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1st Tim. vi, 7 to 12.

As I have said nothing on the first part of the text, probably you may think I am getting away from it. Therefore I now say, I did not intend commenting on that, for it is couched in such plain language that all may understand it. But I made the quotation principally to introduce the other points, hoping also that it may arrest the serious attention of those concerned.

The apostle Paul was one of these eunuchs spoken of in the text, for he made himself an eunuch for the kingdom of heaven's sake. And finding he could serve the Lord more to his own satisfaction, without distraction, he exhorted others to follow his example in keeping single, saying, "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction." 1st Cor. vii, 32 to 35.

"For thus saith the Lord unto the eunuchs, that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give, in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." Isa. lvi, 4, 5.

And did not God fulfill this promise in respect to the apostle Paul? Is not his name placed within the Church of the Living God, and handed down in connection with it from generation to generation? And have not many been blessed by reading his writings, and hearing them read and preached from? Why then should not the feeble endeavors of others, who seek the good of souls and the glory of God, be blessed in a similar manner?

The great Captain of our salvation made the following declaration, "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix, 28, 29.

We read, that formerly when men from different parts met or paid each other a visit, they ate bread together. This, I presume, was intended to show, that when the people of God meet, they should eat the bread of life together, and rejoice in the Lord, agreeable to this exhortation, "Rejoice in the Lord always: and again I say rejoice." Phillip, iv, 4.

But when I was a small boy, although I lived among a people professing

Christianity, I heard none speak of this custom, but saw men go to the public house or inn, to drink together, rejoice over their folly, and sometimes get drunk. And it seemed strange to me that men supposing themselves to be Christians, should depart so widely from the godly custom of eating bread together.

Moreover, I have heard some when speaking of a visitor from another part of the country, say, He is a good hearted fellow, he made me as drunk as Clohe. Was this any thing to boast of? Ought he not rather to be ashamed for allowing himself to be so degraded in the sight of God and man, instead of making a boast of it, and praising up a vile sinner like himself for spending his money so freely in such a bad cause? Where are such men's sense of propriety!

That was in England, but does not a similar practice prevail in America? I have often seen men in taverns where I have put up, walk up to the bar, and call all present up to drink, including myself, but of course I refused, not approving of the practice, yet thanking them for their attentions.

And now, let me ask, are there not millions of dollars squandered in this and similar evil, wasteful, thoughtless and extravagant ways, instead of spending it to the glory of God and the real benefit of souls?

When I was traveling the country, selling religious reading very cheap, from one to twelve cents each, but principally at 1, 2, 3, 4, 5, 6 and 7 cents each, either of which, if read attentively, were calculated to benefit the soul more than fifty dollars worth of some other things. Some of the people who were unacquainted with their own situation, in a spiritual point of view, would say to me, over a one, two, or three cent pamphlet or piece of poetry, If it was for charity, I would buy one, but I don't want it. Others would ask, Are you sick, or a cripple? If you are, I would not mind buying one. Is not this a fine way to question the laborer in the Lord's harvest? Is not their religion about equal to those who cried, "Great is Diana of the Ephesians?"

But to the credit of others, when they had taken a small pamphlet and handed me a quarter dollar, and I was about to give them the change, they have said to me, No, I want no change, keep it. To those I would answer, Then I must give you more pamphlets, and handed them enough to make up the quarter's worth, and if others were present they would circulate them around.

Others, at times and in different places, would say to me, I want none, but I will pay you for some for you to give away to people who have not money to pay for them. And sometimes I have prevailed on such to take one or two for their own reading, and give to their acquaintances, promising to give away the others myself. These trusts I have always faithfully executed, besides giving in like manner many of my own, knowing it to be written, "Blessed are ye that sow beside all waters, (or among all peoples,) that send forth thither the feet of the ox and the ass." Isa. xxxii, 20; read also lv, 8 to 13; Psa. cxxvi, 5, 6; Hosea x, 12; Matt. xiii, 1 to 23; 1st Cor. ix, 6 to 19. And again, "He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." 2d Cor. ix, 6 to 8.

And, although deceitful and designing persons in Canada have conspired, and kept me out of money I should have had every year, yet I may truly say with Samuel of old, "Hitherto the Lord hath helped me." And with Paul, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people (of Israel) and to the Gentiles." Acts xxvi, 22, 23.

And may the Lord be pleased to bless my feeble endeavors for the good of souls, and the glory of his great and glorious name. While I remain thine to serve faithfully in his cause.

April, 1863.

FREDERICK HASTED.

## CHAPTER XXXVII.

### WRITTEN ON THESE WORDS:

*“He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”* John iv, 32, 33, 34.

These words were spoken by the Lord to his disciples immediately after he had finished speaking to the woman of Samaria, in order to convince her of her awful state and condition, and as he knew the errand she was gone on, his mind was absorbed on it, or with it; for he had begun a work in her soul which was to turn to good account, both for herself, her acquaintance and others.

Now I wish you to take particualar notice how Jesus addressed some of the fleshly hearers of his word, even those who had followed him across the water, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” John vi, 26 to 29.

Now if this be the work of God it is not their own work. Therefore saith the Apostle, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God.” Eph. ii, 8. Peter and others back this by declaring of Jesus, “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts v, 31.

And did not the women, and also the men of Samaria, experience this to be the case in their souls? Did they not feel his word to be spirit and life to their souls?

But his disciples being at that time in an unregenerate state, the text shows that they did not comprehend his meaning. But after his resurrection they were more thoroughly converted to God, being enlightened by the Holy Ghost, which led and guided them into all truth, taking of the things of Jesus and showing it unto them, according as they had need to understand those things which before were mysterious to them; he having left an example that they should follow his steps.

Consequently as Jesus delighted to please the Father, by attending to his work as a dutiful Son, and drawing sustenance from the same, or in the words of the text, making it his meat and drink.

As it is written, “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deut. viii, 2, 3; read also, Matt. iv, 4.

So the true disciples of Christ, those whom he hath called, qualified and sent forth into his harvest, should make it their meat and drink to do the will of him that sent them to attend to the finishing of his work, laboring to convert sinners

from the error of their ways, and cause them to know the Lord, whom to know is life eternal. For proof read John, xvii, 3, "That both he that soweth and he that reapeth may rejoice together." John iv, 36.

Would it look well, or be satisfactory to a farmer, for his work people to be idling away time in the harvest field? In what light then can such conduct be viewed by God, who is the great husbandman, (see John, xv, 1,) whose field is the world, (see Matt. xiii, 38,) and Christ Jesus his leading workman, (see Isa. lv, 4,) who put this question to his followers: "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal; (Is not this a grand reward?) that both he that soweth and he that reapeth may rejoice together." John, iv, 35, 36. As saith the Lord concerning the house of Jacob, "Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. xxix, 22 to 24.

And as a faithful servant feels delight in doing justice to his employer, by attending diligently to his business, or rendering him all the service he can for the wages he receives. So the Psalmist speaking of Christ and his mystical body, by the spirit of Christ, saith, "I delight to do thy will, O my God: Yea, thy law is within my heart; I have preached righteousness in the great congregation: lo I have not refrained my lips, O Lord, thou knowest; I have not hid thy righteousness within my heart: (mind that, and what follows,) I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." Psa. xl, 8 to 10.

Some persons are apt to think that the power by which the true Christian, or true servant of Christ is moved, is the same as that by which the worldly minded are moved.

But such is not the case. For although their labor is as worthy of compensation as others, if not more so; and they need money to sustain them while laboring in God's cause, yet they only crave a sufficiency for that purpose. And are they not entitled to it, seeing the earth is the Lord's and the fulness thereof?

The Apostle put the following question to professed followers of Christ, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know that they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: Yea, woe is unto me, if I preach not the gospel. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1st Cor. ix, 11 to 19.

Thus you see the true servants of Christ are not of them who count gain godliness. They aim at higher objects, being moved by the Holy Ghost.

Nevertheless it is thus recorded, of what has already passed under the immediate superintendence of the great head of the church, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come, (saying,) The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, (thus you see they were not to confer with flesh and blood, but act independently of man, trusting in the Lord alone for all needful supplies, both in providence and grace.) And into whatsoever house ye enter, first say, peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. He that heareth you heareth me: and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke, x, 1 to 11, 16; for further information read Gal. i, 11 to 24.

Thus you see, those seventy were sent forth by divine appointment to perform a certain work, and prepare the way of the Lord. And although we are told the Holy Ghost was not yet given, (see John, vii, 39,) yet they received authority from Christ, by virtue of which his spirit attended their labors, similar to the seventy elders of Israel, upon whom God placed a portion of the spirit that was upon Moses, that they might be able to bear a certain proportion of the burden of the people with Moses.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Luke, x, 17 to 20.

Thus you see, he did not consider it safe for them to feel elated, but to feel humble, and thankful for what they received from God. And in order to show that they should not at all times expect the people to supply their temporal necessities, as different times would come, he asked them this question: "When I sent you forth without scrip or purse, lacked ye anything? And they said, Nothing. But now he that hath a purse let him take it, &c." \* \* \* Thus giving fresh instructions. Because as a general thing the people of God are an afflicted and poor people, and although they feel willing to support the cause of God temporally, yet they have not at all times the ability.

And as persecution would arise and cause a great sifting amongst mankind, little could be expected from the worldly minded; (for proof read John, xvi, 1 to 4, 33.) And the Apostle Paul testified, saying, "Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place." 1st Cor. iv, 11.

What then could be the motive power which impelled them on under such

disheartening circumstances? Was it the mighty dollar, or the invisible Almighty power of God, who is thoroughly acquainted with all his people's needs, and will supply them in his own good time and manner? Therefore, saith the Apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation, (because they preached and wrote from what they experienced; see John, iii, 11, 12.) And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: (mind what follows.) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead: who delivered us from so great a death, (even spiritual and eternal death,) and doth deliver: in whom we trust that he will yet deliver us.

Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward. For we write none other things unto you, than which ye read or acknowledge: and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." 2d Cor. i. 3 to 14; read also, vii, 1 to 16.

Thus you see their meat was to do the will of him that sent them, and to finish what remained of his work, laboring diligently in the word and doctrine, for the good of souls and the glory of God, proving conspicuously that the faith they professed, was "faith which worketh by love." Gal. v, 6. It being evidently the love of Christ which constrained them, and made them diligent in God's cause, although they had to endure great hardships and sore afflictions on account of it. Even as Paul testified of Moses, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. xi, 24 to 26.

May the Lord be pleased to bless us with all spiritual blessings in Christ Jesus, while I remain thine to serve faithfully in the Lord.

April, 20, 1863.

FREDERICK HASTED.

I will here tell you what will cure the Yellow Jaundice. I had it about twenty-one years ago, at which time I was living in London, C. W. I had just left the house to go into the country to look at some land, and see if a change of air would do me any good, and providentially met an acquaintance named Birrell, who said. Why, you have the Jaundice. I answered yes. Well, said he, I will tell you what cured me, and it will cure you.

Suck three new laid eggs a day—one in the morning, one at noon, and one at night. I did it, and in ten or twelve days I was back well, and have not had it since.

FREDERICK HASTED.

## CHAPTER XXXVIII.

### WRITTEN ON THESE WORDS:

*"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."* Matt. xi, 29.

Several years ago when I was in Ohio, I went to hear an immersion baptist minister preach, and in the course of his sermon he said, this yoke was baptism. But as I did not view it exactly in that light, I thought probably I might sometime write a little on the subject.

But not feeling my mind very powerfully impressed with the subject, and having many other things to attend to, I have neglected it until this morning, Monday, March 30th, 1863. I awoke between three and four o'clock, and the above text came to my mind, accompanied by many other portions of scripture whereby it could be explained to a certain extent.

But it being cold I did not get up until between five and six, intending then to commence writing on it, but it was too cold for my fingers, and I had to make a fire. And thinking it would make the room more comfortable, as well as be work I could better perform than writing, I prepared my breakfast, (being alone,) and ate it. I then shaved, and started for the printing office, a mile distant, to take sixteen pages of proof I had read and corrected, for the printers to go on with, expecting to bring back another sixteen pages, but it was not ready for me.

But I ascertained they would not be able to get in the whole of the manuscript, so I took what would be left out, and went to another office, where they were setting up two four-paged pamphlets for me, and found they had room in the first subject for fifteen or sixteen lines.

So I hurried home and wrote off a piece to suit for size, though on a different subject; warmed some soup for my dinner, and ate it, after which I commenced this subject. I mention these things merely to show that I waste but little time, spending all I can in my Master's business; and probably you may think it singular if I tell you, that after writing a rough draft of this the Lord was pleased to present another subject to my mind, which I thought ought to stand before this in type. Therefore I have nearly or quite finished that, intending to name it Chapter xxxvii, being the one preceding this.

And however strange you may think it, although I only laid it aside two or three hours ago, if any man were to offer me at the present time fifty thousand dollars to tell him the text it is written on, I could not say, for my mind is now occupied with this, and I am going to proceed, and hope you will pay attention.

Now in scripture, two animals are mentioned by God as possessing knowledge which his people while in a state of nature are destitute of. For it is written, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. i, 2 to 4.

You are probably aware that the two animals mentioned above, were generally used for different kinds of labor; the ox being a beast for drawing, and the ass for bearing burdens. Moreover, I believe the ass is generally consid-

ered an obstinate, dull and slow animal; yet it will bear a considerable burden for its size, and travel nearly or quite as fast with a load as without a load; and whip or chastise them as much as you think proper they pay but little attention to it; they seldom if ever alter their pace.

And is not this the disposition and character of man toward God, while loaded with the burden of his sins? Doth he not think himself wiser than God? As it is written, "Vain man would be wise, though man be born like a wild ass's colt." Job xi, 12. And like the ass will he not bear a great amount of correction, being so dull of comprehension? Therefore it is again written, "A reproof entereth more into a wise man than an hundred stripes into a fool." Pro. xvii, 10.

Nevertheless, as the obstinate and rebellious have got to receive correction, it is again written, "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly." Pro. xx, 30. "The rod and reproof give wisdom." Pro. xxix, 15. Therefore God speaks to the rebellious, saying, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Ezek. xx, 37. For "as many as I love, I rebuke and chasten: be zealous, therefore, and repent." Rev. iii, 19.

Probably you may wish to know what kind of a rod God makes use of to correct his disobedient, obstinate, ignorant and rebellious children? If so, I answer, he uses different rods. He generally begins with temporal affliction, as he did with Job; who first suffered in his family and estate, then in his person, then in his soul. Because he had not only got to be brought off from all temporal blessings, and worldly things, but he had to be emptied from vessel to vessel of self and all self-sufficiency, in order to be saved by grace.

And if such a man as Job needed to be exercised in that way, how much more many in our day. Therefore, the principal rod used by God, and that to which the above quotations refer, is the law, that being the most effectual. For by the law is the knowledge of sin. And before Job was convinced of his true state and condition, he asked God this important question, "How many are mine iniquities and sins? Make me to know my transgressions and my sins." Job, xiii, 23.

The Psalmist, speaking of God's correction by the law, saith: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah." Ps. xxxix, 11. Again he saith, "The Lord hath chastened me sore; but he hath not given me over unto death." Ps. cxviii, 18. Paul speaking of this, saith: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. iii, 24.

David pronounces a blessing on all souls thus exercised, saying: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law: that thou mayest give him rest from the days of adversity." Ps. xciv, 12, 13.

But you must find that rest in Christ, you must come to him for life and salvation, as well as to be eased of the burden of your sins, and feel exemption from punishment. "For there is no other name under heaven given among men, whereby we must be saved." Acts, iv, 12. Therefore he calls to all souls who sensibly feel the weight of their sins on their conscience, and are laboring hard at the works of the law to get rid of it, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28. David also encourages such, saying: "Cast thy burden upon the Lord, and he shall sustain thee." Ps. lv, 22. For it is written, "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." Exod. xxiii, 5.

Doth not this encourage you to call upon the Lord to help you, though you are the ass of his enemy, and have been serving him until your burden has

become intolerable? And the prophet encourages you further, saying: "Whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii, 32.

Now it appears from the words of the Lord which follow the text, that there are two kinds of burdens for the ass to bear. The first is the great and grievous burden of his own sins, with which burden Jesus calls him to come unto him. The Psalmist speaking of this from heartfelt experience, saith: "Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness; I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: (the leprosy of sin,) and there is no soundness in my flesh, I am feeble and sore broken: I have roared by reason of the disquietness of my heart." Psa. xxxviii, 4 to 8.

Thus you may observe, that when God binds up the broken in heart, proclaims liberty to the captive, speaks peace to the troubled conscience, and lets the oppressed go free, breaking every yoke, that soul enjoys a liberty it never enjoyed before. Being freed from the bondage of sin and Satan, it is now brought into the glorious liberty of the children of God, and being made willing in this day of Christ's power. That ass bears another burden, for Jesus rides on him into spiritual Jerusalem. As the Lord testified of Saul of Tarsus, saying, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Acts, ix, 15, 16.

Jacob foreseeing these things, when he was about to depart this life, "called unto his sons and said: gather yourselves together, that I may tell you that which shall befall you in the last days."

And he declared to each his lot, saying: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee; Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; (for explanation, read Matt. xxi, 1 to 16; John, xv, 1 to 5; 1st Cor. vi, 17,) he washed his garments in wine, and his clothes in the blood of grapes: (read Isa. lxiii, 1 to 6; Heb. vii, 12 to 19; Rev. v, 5.) Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Gen. xlix, 1, 8, 9, 10, 11, 14, 15.

If I mistake not, Issachar and others who embraced the gospel occupied Galilee, and after being eased of their old burden, bowed their shoulder to bear a better burden, rendering tribute to whom tribute was due, and served a better master than Satan.

Now, as the ox is a clean beast, one which both parts the hoof and chews the cud; not being a beast of burden, but one to labor and sustain life; he represents more particularly the ministers of God, those who labor in the word and doctrine.

Therefore the king called upon God, saying: "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; (for

explanation, read Ezek. xxxiv, 22 to 31,) that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." Psa. cxliv, 11 to 15.

You are probably aware that working oxen are generally very tractable creatures, driven and guided by the voice of their owner and the goad; and although they are ignorant of the power required to move that to which they are hitched, yet they will pull with a will, as they seem to suppose their owner will not require them to do more than they are able. But some men will hitch them to a stump which he knows they cannot move, in order to ascertain if they will pull at a dead pull. This is wrong, because it might injure the oxen.

But God does not act thus. "He considereth our frame, he remembereth that we are dust." When Moses, God's leading ox felt himself hitched to a very heavy load, he complained to God, saying: "I am not able to bear all this people alone, because it is too heavy for me; and if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." And the Lord said unto Moses, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee; and I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Numbers, xi, 14 to 17.

Now when the owner of oxen has any work for them to perform, he walks up to the leading ox with the yoke, lays it on his neck, fixes in the bow, and calls his fellow to come under, and he walks under the yoke and takes his place by the side of his partner. The chain is hooked on to the ring of the yoke, unless a wagon or sleigh is to be used, then the tongue of the wagon or sleigh is fixed into the ring, and the oxen waits for the word of command, or a touch of the goad.

Hence the word of the Lord, "Take my yoke upon you, and learn of me, &c." You see Moses had taken the yoke, and because he had not strength sufficient to accomplish the task, the Lord yoked up seventy more to help him.

But they were not to start of their own accord, but at the word of command from God; because he knows what they are able to do, and as good oxen, will pull together. Jesus saith to his: If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii, 19.

Probably you may wish to know something of the goad by which God's spiritual oxen are urged on in our day. If so, we are informed in scripture, that "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd." Eccle. xii, 11.

Amos, speaking of his being yoked up for the work of the Lord, saith: "I was no prophet, neither was I a prophet's son, but the Lord took me and said, go prophesy unto my people Israel." Amos, vii, 14.

Probably you have not noticed the difference between Israel and Judah. But there is great difference between the two houses, because the house of Israel represents those of the spiritual seed who are yet in rebellion against the Lord; and the house of Judah represents those who are joined to, and made one Spirit with the Lord. Therefore it is written, "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints." Hosea, xi, 12.

Saul of Tarsus, was of the house of Israel while in rebellion. But when he submitted himself to the righteousness of God, (see Rom. x, 3, 4,) he belonged to the house of Judah, being joined, coupled, or added to the Lord. After which he said, "We are laborers together with God. Ye are God's husbandry, ye are God's building." 1st Cor. iii, 9.

There are different kinds of yokes. Paul spake of the law as the yoke of bondage, (see Gal. v, 1 to 4: read also, Isa. ix, 4; x, 27, but for the yoke of Christ, read Lam. iii, 27, (as Timothy did,) Acts xv, 1 to 29. Paul represents the choosing to suffer affliction with the people of God, and esteeming reproach for righteousness' sake, greater riches than the treasures in Egypt, to be the yoke which Moses took on him, and not baptism; although he declares the people were baptized unto Moses in the cloud and in the sea: for proof, read Heb. xi, 24 to 26; 1st Cor. x, 1, 2.

May the Lord be pleased to add his blessing. I add no more, but remain thine to serve faithfully in the Lord.

April 20, 1863.

FREDERICK HASTED.

# A COMPARISON.

WRITTEN ON THESE WORDS.

*And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. —1ST KINGS XVIII. 17, 18.*

Knowing there are many persons in the United States at the present day who, like Ahab with Elijah, accuse President LINCOLN of troubling this nation, I thought it might be of general benefit to make a few remarks on the subject, because President LINCOLN stands in a similar position between the people and God as Elijah did. The principal difference being that, Elijah was sent of God to make known to Ahab that a famine should arise throughout all the land of Israel on account of transgressions. And Elijah said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—1st Kings xvii. 1.

This produced in the mind of Ahab hatred against the prophet, and when it came to pass, he sought him, to punish him for it, supposing it originated with and was brought to pass by Elijah. Because sinful men seldom look higher than man. They seem to form the opinion, either that God hath forsaken the earth, so that he has nothing to do with the affairs of men, or that they themselves are doing every thing right in his sight, and no one else has any thing to do with their ways or works. They seem ignorant of the fact that God by his Spirit works in some men to reprove others, that they might forsake their evil course and turn unto the Lord. As it is written, "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you."—Pro. i. 22, 23. For "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish."—Pro. xii. 1. "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die; (spiritually, for) Hell and destruction are before the Lord: how much more then the hearts of the children of men?"—Pro. xv. 9 to 11.

And now let me ask, Have not the Southern people been reprov'd and warn'd for years? Did not Mr. JEFFERSON foresee the evil likely to arise on account of slavery, when he said, "I tremble for my country, when I consider that God is just, and will not withhold his anger for ever?" or words to that effect? Ought they not to have taken warning, instead of obstinately urging on in their sinful course? Are they not now following the example of Pharaoh, who resisted the Lord until totally destroyed? Has not President LINCOLN now stood to a certain extent between rebellious sinners and God for nearly three years, endeavoring to cause them to do that which is right in God's sight, and yet they remain rebels?

And those persons who are as short-sighted as Ahab seek to throw the blame on the President. For shame on such persons: when will they become wise? Have not the slaveholders, rebel leaders, and Southern people generally forsaken the commandments of the Lord, and followed Baalim? Is it any thing to be wondered at that they are temporally punished for it, like Israel of old?

Let them read the book of Job, and take heed how they resist chastisement, lest they should be cut off in their sins. Then a great ransom, even Jesus, can not deliver them. Therefore he exhorts his followers to "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—Luke xii. 5.

And I humbly hope, instead of blaming President LINCOLN for that which he is not responsible, you will all pay strict attention and flee from the wrath to come, to the hope set before you in the Gospel, while I remain yours and theirs to serve faithfully in the Lord.

BUFFALO, N. Y., Sept. 28th, 1863.

FREDERICK HASTED.





